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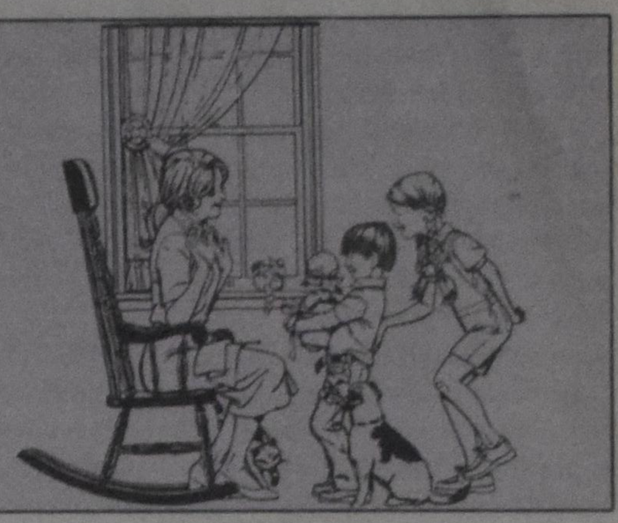
An independent Christian weekly

September 15, 1989 / 45th year of publication / No. 2180

Thinkbit

Use things, not people; love people, not things.

Old (much neglected) saying



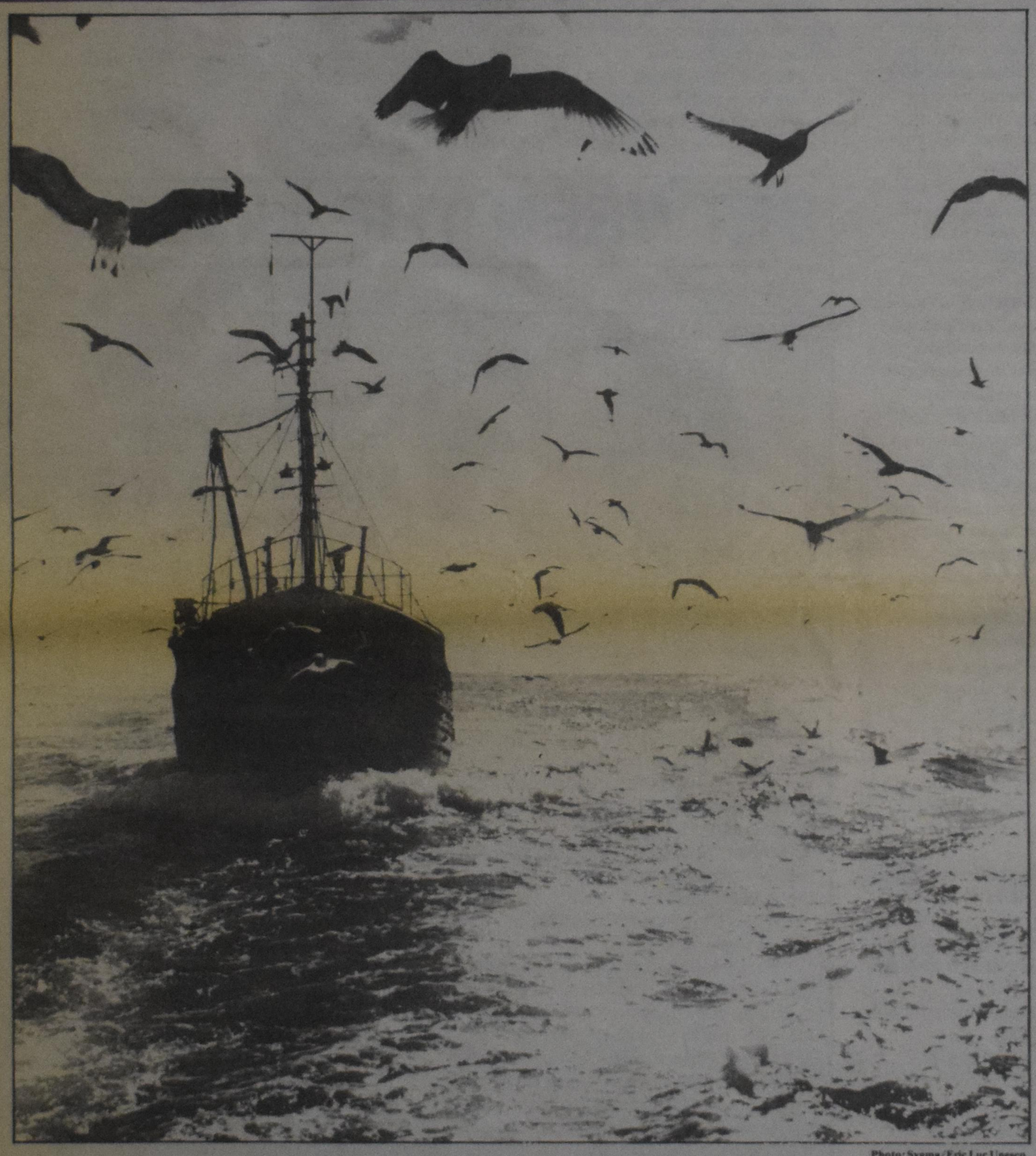


Photo: Sygma/Eric Luc Unesco

We need to protect earth's last frontier, say scientists

Howard Brabyn

PARIS, France — Although there are still large gaps in our knowledge, we have learned a great deal about the world ocean since 1872, the year a British ship set out on a three-and-a-half year voyage that was to mark the birth of modern oceanography. The statistics are impressive.

The world ocean has a surface area of 361 million square kilometres, 70.8 per cent of the total surface of the earth, and a volume of 1.370 million cubic kilometres. It constitutes almost 98.8 per cent of the hydrosphere, the remainder being made up of water locked up in ice (1.2 per cent) and water in rivers and lakes (0.002 per cent) and the atmosphere (0.0008 per cent). It has an average estimated depth of 3.790 metres and a maximum depth of some 11,000 metres (in the Mariana Trench, in the Pacific between the islands of Yap and Guam). In fact, modern bathymetric charts based on millions of depth soundings can now provide us with an astonishingly accurate portrait of the sea floor.

The constituents of sea water include dissolved inorganic substances (mineral salts), dissolved gases and dissolved organic substances. In fact, all the natural elements can be found in sea water. The most common of these are chlorine (55 per cent) and sodium (31 per cent), which combine to form sodium chloride, or common salt.

Today, however, the alarm bells are ringing. Pollution of the ocean by the indiscriminate dumping of sewage, oil cargo residues, domestic, industrial and even radioactive wastes are upsetting the equilibrium. Nitrates used to excess in agriculture and phosphates used in detergents and which are carried down to the sea by rain, irrigation water, rivers and household waste pipes are responsible for the recent massive proliferation of yellow algae in North

See **OCEANS** — p. 2

Nursing students to study the ethics of organ transplants

Robert VanderVennen

TORONTO — Student nurses should study medical ethics as a required part of their training, believes Dr. Dolly Goldenberg of the Faculty of Nursing of the University of Western Ontario. So she has teamed with Dr. Michael Yeo, ethicist at the Westminster Institute for Ethics and Human Values, to prepare a case study on organ transplants for a "Casebook in Nursing Ethics" that can be used in schools of nursing.

Their case is that of a certain Mr. M., a 47-year-old married father of three children who suffered from advanced chronic irreversible liver disease. Until recently he had operated his own business and was active in community affairs as a member of the city council. He said that his active civic and social life contributed to his 25 years of drinking, which led to his liver disease. His health was deteriorating and his disease had advanced to the point of imminent death.

Mr. M. and his wife were interviewed by a social worker and a psychiatrist. Mr. M. was eager to proceed with a liver transplant and said he was willing to change his lifestyle, especially as it pertained to his alcohol consumption. His wife seemed less certain because he had promised to stop drinking on numerous previous occasions but had failed to do so.

The decision about whether Mr. M. would receive the transplant that would save his life was made at a meeting of 16 members of the hospital staff. Present were two social workers, the psychiatrist, three physicians, three occupational therapists, one physiotherapist, three nurses from the transplant unit, two nurses who were caring for Mr. M., and the transplant nurse co-ordinator.

See **VOTING** — p. 2

In this issue:

Our environmental carelessness results in "Two Issues Too Hot to Handle" . . . . . pp. 10-11
Short story: Evelyn Witter reveals the moment she knew she was important . . . . . p. 15
Poetry: A sampling of the work of Linda Siebenga and Tony Boer . . . . . p. 16

DEC 06 1989

Oceans: upsetting the equilibrium

... continued from page 1.

Sea, an early warning sign of serious problems ahead.

From all around the world reports are coming in of beaches from which it is not safe to swim, of entire coastal ecosystems contaminated by oil spillages and of the destruction of coral reefs.

A recent study carried out by the Greenpeace environmental group and the Washington-based Institute for Policy Studies even reports that fifty nuclear warheads and nine reactors from nuclear-powered vessels are now lying on the ocean floor.

Importance of oceans

All this may well be true, some people might say, but does it really matter? The answer is that the world ocean is of decisive importance to us all for a number of reasons.

The ocean has a powerful effect on climate. Compared with land, the ocean heats slowly in summer and cools slowly in winter, so its temeprature is much less variable. Acting as a huge heat reservoir, it moulds our climate, ironing out the extremes of temperature that would otherwise prevail over the earth, creating deserts and frozen wastes.

It is a major source of food. Over the past decade, total catch from the sea has averaged some 75 million tons in spite of the fact that our present fishing methods are inefficient, with certain species being overfished to the point of extinction. It has been estimated that, with efficient harvesting, the ocean could provide a sustainable yield of around two thousand million tons of food annually.

Mineral riches

Among the more important achievements of modern marine research has been the discovery of the rich mineral resources of the ocean floor. These include: surface deposits of heavy metals; diamonds; sand; oyster shell; gravel and nodules of manganese and phosphorite formed by precipitation from sea water; sub-surface deposits such as coal and iron ore; and fluid and soluble materials such as oil, gas, sulphur and potash.

It is conceivable that the economic recovery of these resources could become a reality in the not-too-distant future and it was partly to ensure an equitable share-out of them that the United Nations Convention on the Law of the Sea was drawn up.

If undersea oil is excluded, the ocean's potential as an energy source remains largely hypothetical, although the recent false alarm over low-temperature nuclear fusion seemed for a moment to hold the promise of unlimited energy from the sea.

There are few sites in the world where tidal power, the energy locked up in the world's tides, can be harnessed to human needs. So far, only one large tidal power plant has been built, at La Rance, France.

Attempts have been made to extract the energy stored in waves by means of articulated platforms that follow the undulatory motion of waves, but these have never got beyond the experimental stage.

The source of all life

Prospects seem better for the eventual exploitation of the temperature difference between the sun-warmed surface water and the cold waters of the ocean depths by a method pioneered in France and known as Ocean Thermal Energy Conversion.

Fuelled by the sun, the ocean is the powerhouse of the earth, the source of all life and with its restless, ever-changing beauty it seems to have been designed for man's spiritual delight as well.

Our affinity with the ocean cannot be denied. Sixty per cent of the world population lives in coastal areas and millions more make an annual pilgrimage to the sea in search of rest and recreation.

There are two rather curious parallels between sea water and the liquids of the human body: the ocean covers 70 per cent of the surface of the globe — 70 per cent of the human body consists of water; a comparison of the composition of sea water and human body fluids shows that the proportions of the elements are largely the same.

The sea is in our blood and if we do not take the necessary steps to protect it, we shall be committing collective suicide.

Reprinted from *Unesco Sources*.

See page 23 for Church news

Voting on lives

... continued from page 1.

These people reviewed the patient's history and considered the criteria for choosing transplant recipients. Then the question was asked: Do you consider this patient suitable for a liver transplant? The vote was 11 to 4 against the transplant.

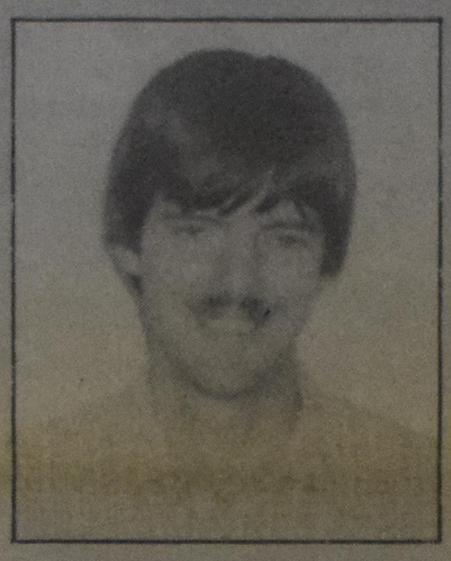
In its comments on this case the Westminster Institute identified many factors which enter into such a decision. They ask whether a person has a "right" to this essential health care and whether there should even be a "line-up," which means that some cannot receive a transplant. Are some people really more deserving than others; how should that be decided, and by whom? What weight should be given to the person's past and potential contribution to society, and to the quality of family relations? What do you make of the fact that the need for a liver transplant in this case was caused by long-term excessive drinking and how do you assess the chances for the patient's staying off liquor? Are the issues here the same as for a heavy smoker who needs a lung transplant? And how do you get enough organs to do all the transplants you want to do?

Certain financial factors also may be part of the picture. A liver transplant in Canada costs around $75,000, paid by society rather than by the person who directly benefits. But a rehabilitated person who returns to his business may provide income for himself and his family as well as for others, which may keep people off welfare and may generate tax revenue. But if Mr. M. changes his lifestyle to avoid drinking, he may need to drop his community service which contributed to the problem.

The Westminster Institute believes that health care professionals need to have training to deal responsibly with these ethical issues, which go beyond the professional training they receive. It also offers a service to the public by alerting the general public to these ethical issues and helping the public think along with the professionals who face those problems regularly.

BETWEEN THE LINES

Socio-political comment by Syd Hielema, Clarence Joldersma, Jake Kuiken, Jim Romahn



So what'r'ya s'pozed to do?

"You know," I said to myself one day, "I take my faith seriously, but sometimes I think, 'what'r'ya s'pozed to do?' When I listen to the news on my car radio between grocery stops it sorta feels like my faith is disconnected."

"Disconnected?" I ask myself, "That sounds major."

"Maybe it's exaggerated," I reply, "but it still feels like my faith has the wind knocked outof its sails for a bit."

"I think I'm ready toJisten," I nod encouragingly.

"Well, take this afternoon. A half-dozen heads of state meet to discuss worldwide pollution, and afterwards one or two are quoted on the news saying things like, 'The gravity of the situation is of such a nature that prolonging a meaningful response at this point in time may well have disastrous consequences for future generations' and, 'Our discussions have been very fruitful and we're delighted to report that we have reached complete agreement on a number of major issues.'"

I nod encouragingly again. I don't see the point, but I'm still listening.

"Right after that, some scientist is interviewed about how thousands of Soviet citizens are dead, dying or diseased due to all the chemicals dumped on cotton fields, and really, he says, it's just the tip of the iceberg in terms of the global picture."

Another nod.

Does it matter?

"So last month we took the family to holiday country, swimming in beautiful lakes, hiking down great trails, standing in amazement at clear night skies, and all I can say is, 'The heavens declare the glory of God and the firmament declares his handiwork.' I come home and I keep my vegetable garden chemical-free, I buy Loblaws Green products when they're on sale, I put out my blue recycling box every Tuesday and I vote for the guy who looks the most sincere and I still feel, well, disconnected."

"You mean, the wind knocked out of your sails?"

"I don't know what I mean. I mean, sometimes it feels like somebody — maybe me — ought to do a Jeremiah or Amos, walk right on to the National some night and say, 'Excuse me, Mr. Mansbridge, you look like a nice guy, but there's something that isn't getting said.' He'd probably flash one of those smirky smiles, except this time his eyes would be a little nervous and the producer would jump to a commercial break."

"Then what?"

"Then the security agents would bundle me up, and when the judge asks, 'Why'd you do it?' I'd have my chance: 'I'm tired of everybody looking calm and relaxed and cheerful when this world is getting tortured and terrorized. When Jesus says, "For God so loved the world ..." he's not just talking about sweet little pew-warmers singing 'Abide with me.' He's talking about fields and forests and fish and unborn great-grandchildren, too. It's time we quit pretending we've got it under control. We need nations like Nineveh, falling on their knees crying, 'Lord, we've blown it royally. Help us.'"

"When are you going to try it?" I ask nervously.

"I won't. It'd just be one day's interest item on the news. They'd love it because it's weird and it makes Christianity look dumb."

"So what'r'ya s'pozed to do?"

"I dunno. I gotta go home and put out my blue box. See ya later ..."

Syd Hielema lives in Newmarket, Ont.

Pressreview

Carl D. Tuyl

Monsieur was visiting with President Bush and a good time was had by all. Monsieur used the opportunity to express willingness to help Colombia in its fight against the drug industry. Canada has already helped to computerize Colombia's court system and the RCMP have trained Colombian police forces in the more sophisticated ways of law enforcement. Monsieur also hinted that Canada might consider joining the Organization of American States, which would be a radical change in our country's earlier refusal to become part of that league.

★★★★

President Bush said that our bilateral trade relations are good, "but there are still bumps in the road." One of the bumps is really a hill that is approaching mountain size. It is in the area of agriculture, where the Americans go snooping around in our development programs like store detectives for shoplifters. They look for opportunities to apply penalties against our exports, and they consider free samples of toilet paper unfair subsidy. People in the Canadian dairy industry even speak of an ice cream war. American farmers in the South can produce their product a lot cheaper than our farmers, who have to contend with often bitter climactic conditions. Bumpy indeed, Mr. President.

★★★★

Quebec's PQ leader Mr. Parizeau is refusing to roll over and play dead. Mr. Parizeau, never one to miss a political opportunity, was quick to have the Parti Quebecois climb aboard the anti-PCB bandwagon. Premier Bourassa is not yet waking up with sweaty nightmares of a Liberal loss, but the PQ is gathering more support than anyone had imagined.

★★★★

The Quebec PCB affair reminds us all of the world-wide crisis in waste management. We all put our garbage in the front yard and expect it to be dumped in someone's back yard. That someone, however, prefers you to keep it out of his sight and smell and drinking water.

★★★★

Peter Worthington, a man who never shunned hyperbole, wrote a column in the *Financial Post* under the headline: "Man the barricades against Wilson's GST." More and more people are doing exactly that, though. There is a national groundswell of people who already feel pain in their assets, and who classify their appreciation for the GST somewhere between a flat tire and appendicitis during their vacation. There is a national anti-GST roar that, measured in decibels, approaches the sound of a space shuttle blast-off. Is Wilson wavering? the press asked. Not much, although there might be a slight change in the rate of the GST. You can be sure that, come January 1, 1991, Mr. Wilson will tax your haircut, your bubble gum and the buttons on your vest. Will the GST reduce our deficit? Fat chance; in five bountiful years the Mulroney government has not only failed to put a dent in our debts, it has doubled them.

★★★★

We were all reminded in the past week of the great bloody war which started fifty years ago when the blond brutes began to insist on the demonstration and abundant proof of the doctrine of total depravity. Anyone who still has any vestige of any idea that would romanticize war must read the August issue of *The Atlantic*.

★★★★

That gadfly of Canadian governments, Auditor-General Ken Dye, took the wrappings off Nova Scotia's misuse of some $100 million earmarked by Ottawa for oil and gas development. Premier John Buchanan just shrugged the whole thing off.

★★★★

The Japanese are experiencing the perils of prosperity. No Japanese wants to do the dirty jobs in Japan anymore. After nearly three decades of domestic expansion, a shortage of unskilled workers is apparent at building sites, in bars and back-street sweatshops. The Ministry of Labour had to ease its resistance against the importation of immigrant workers. Most Japanese loathe the thought of becoming a multi-racial society. No ministry of multiculturalism in Tokyo.

★★★★

There was gloom in Washington when the Commerce Department recently revealed that in 1988, for the first time since World War I, the cumulative total of foreign investment in the U.S. — $329 billion — exceeded the total American direct investment abroad which amounted to $327 billion. The American dollar continues to ride high in the saddle.

★★★★

And here is something that you all wanted to know: the flag of the European Common Market is a gold 12-star circle on a blue background. Mrs. Thatcher still does not pledge allegiance to it, preferring by far to cross her cold heart for the old Union Jack.

★★★★

South Africa has held its whites-only election. The protest against this gross mutilation of democracy is growing. Police in Cape Town added a new twist to the art of breaking up demonstrations: they added purple dye to the water canon's spray. President F.W. de Klerk has hinted that it is his plan to extend voting rights to the country's 26.3 million blacks. The far-right Conservative opposition is not at all willing to share power with any other group of the population. The party's leader Andries Treurnicht defends his position in speeches that reek with righteousness.

★★★★

The cityscape of Moscow will soon be enriched with the golden arches, just a few kilometres from the Kremlin. This is not going to be your average hamburger joint. The place will seat 800 people and employ 400. A Big Bolshoi Mac will set the comrades back about two rubles.

★★★★

Guess who's coming for a visit to Toronto? Lech Walesa! Some people regard that upcoming visit as almost on a par with a visit from the Pope.

★★★★

The following statement must have been issued by a man who got out of bed on the wrong side, put his knickers on inside out, nicked himself while shaving, burned his toast and fought with his wife. He got to his office of the English coastguard and then issued this memorandum: "English Channel swimmers are like trespassers on a motorway. I advise ships to run them down, rather than endanger other craft by swerving." You don't say there, old chappie.

★★★★

My better half, who practises what I preach, and I are off to the land of whipped cream and salted herring. I will attend the reunion of the Princess Irene third battalion, visit Canadian war cemeteries and do some research in the Royal Library in The Hague which has kindly extended visitor's privileges to me. I will try to send in some "Pressreviews" from across the ocean. In the meantime, I'll sign off with the words of an ad from an Omaha mail-order steak house: "Try a little tenderness."

Carl D. Tuyl is pastor of First Christian Reformed Church, Kingston, Ont.

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Guest Editorial

It's easy to throw tax tantrums

Of course we don't want to pay more taxes. Why should we? It's time to protest! Let's holler and scream! No, let's all revolt! Our provincial premiers are conveniently joining this caustic cacophony. And even some government backbenchers are cackling, too.

But wait a minute. In today's local paper I read that the government should provide more affordable housing. A few days ago, the government was urged to make more money available to combat youthful hooliganism. About two weeks ago, we were told that the government should drastically increase spending by billions more dollars to improve the road, sewer, and water systems of our nation's towns and cities. Daily we badger the various levels of government for more grants, more subsidies, more social services. We definitely want more day care. We urgently require more comprehensive high-tech health services. We desperately need more funding for an overburdened judicial system.

Now, how do our backbenchers, how do our premiers, and how do you and I propose to solve this constant clamouring for more (often worthwhile or necessary) services *without a tax increase*? How long can we keep borrowing and thus eating from our children and grandchildren's share of the economic pie? It's easy for us to throw tax tantrums. But let's be honest: isn't it true that our self-indulgent, let-the-government-solve-everything attitude is to be blamed for the mess we are in?

Sure, the government shares in the blame. Our politicians — whatever their political stripe — usually play on our wants and whims, pampering us with gaudy election trinkets. But why do we let ourselves be hypnotized by them at every election? Would we vote a party into office that promised us Churchillian "blood, toil, tears and sweat"? (The only political party I heard talk about the towering debt in the last election was the Christian Heritage Party.)

Unfortunately, at such times the news media (guardians of the public good?) tend to whip up this short-sighted, here-and-now rhetoric rather than provide us with a sobering morning-after analysis and pointing us to the eventual handwriting on the wall.

One thing is certain. The looming national debt — which was temporarily buried under an avalanche of free trade rhetoric during the last election, even though most of the trade with our southern neighbour was free already — is gathering volcanic steam. Wilson's proposed tax and our reactionary revolting are the early rumblings of the coming Krakataon explosion that will spew searing flows of social and economic devastation over us.

Honesty demands that we get off the tax-bashing wagon and come to our senses. How are we going to balance our craving for endless necessary and not-so-necessary goodies and our hatred for tax increases? I am not a Conservative and I certainly do not condone all government expenditures. In fact, the government and all the members of its bureaucracy had better learn to be more frugal. Nevertheless, as responsible citizens we either join the government in a drastic belt-tightening budget or else accept a hefty tax increase. Perhaps the only other possibility is to aim for an effective combination of these two.

Let's not kid ourselves! On account of the acute national debt infection, we're running the dangerous risk of high economic fever and severe political pneumonia shortly; yet, we adamantly refuse to swallow a helpful dose of antibiotic goods and services taxation. We had better be careful, for such refusal may eventually trigger this severe debt infection into a deadly fiscal AIDS virus.

Meanwhile, the crippling interest payments on our more than $330 billion national debt (which grows daily) rob us of a great many valuable programs.

How about maturely swallowing our medicine and tackling this major national scandal in a concerted team effort. And let us remember that any government that is going to wrestle down this monstrous debt load needs plenty of courage, a huge amount of media support, and our tax solidarity!

Wybe Bylsma

Wybe Bylsma is a real estate agent and former teacher living in Cobourg, Ont.

Editorial

A million Balts lift the curtain on evil

Somehow the impact of an incredibly beautiful and emotionally stirring international event, which took place on August 23 this year, was squandered by the news media. Perhaps it was because there are so many other incredible developments taking place these days. (One has to think only of Poland and Hungary.) Whatever the reason, how many of us were made to feel overwhelmed for any length of time by the linking of hands by a million Balts, forming a human chain across three countries for 595 kilometres! How many of us know that this chain passed along the words *vaba dus,* meaning "freedom."

Has anything like this ever happened before? What a statement of hope and defiance! What an esthetically powerful act of protest against an evil and cruel conspiratorial agreement between two tyrannical regimes — Nazi Germany and Communist Russia — by which they sliced and "ate" parts of eastern Europe! By their public act, Balts effectively destroyed the myth that they voluntarily joined the Soviet federation and that they are happy within it.

This silent and non-violent demonstration of not having been conquered is fallen humanity at its best. In spite of all the sin that stains also the lives of the million Estonians, Latvians and Lithuanians who linked hands and hearts, this was a moment of truth. One might consider it a rare glimpse at what the earth could be like if the Kingdom of Heaven were taken more seriously by politician, butcher, baker and candlestick maker.

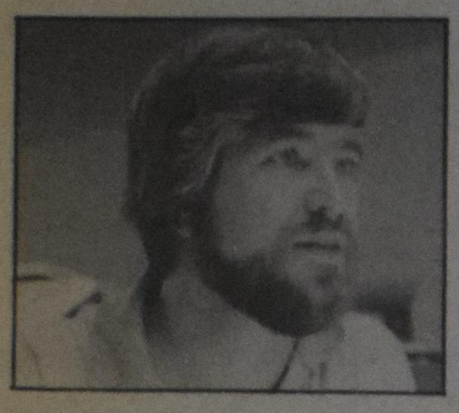
Of course, nationalism is a double-headed thing. It can be beautiful; it can be idolatrous. Yet it's wonderful to see the development from the first International Black Ribbon Day (which in a less victoriously symbolic way protested the same ignominious accord of 1939) held on August 23, 1986, when *perestroika* was not yet heard of in the West, to the present situation in the Baltic countries as well as in Poland, Hungary and the Soviet Union itself. So much has happened in only three years.

In an editorial of August 15, 1986, we encouraged our Christian schools to teach children about the pre-war political maps so that we don't forget that "the price of freedom is eternal vigilance." Are we now close to seeing our maps redrawn to their pre-Second-World-War state?

We don't know what lies in store for eastern Europe. But a calm excitement of what God may have in store for them should fill us, lest we're caught not dancing when God plays the flute. At the same time, let's not forget that the bigger issue for Canadians *and* Balts remains: which god does a nation, free or oppressed, serve? "Blessed is the nation whose God is the Lord, the people he chose for his inheritance" (Psalm 33:12).

BW

IUST A MOMENT/HERMAN PRAAMSMA



Crumble, crumble,
Voiceless things;
No faith can last
That never sings.

For the last hour
To joy belongs;
The steadfast perish,
But not the songs.

(Lascelles Abercrombie, 1881-1938,
The Stream's Song, *stanzas 6 and 7)*

My wife never gets tired of pointing out that microphones and ministers are a dangerous combination. Especially singing ministers and microphones. After all, who wants to listen to a tape-recorded service where the only voice that comes through (loud and clear and sounding a bit peculiar) is that of the pastor who is oblivious to the fact that a) he is only six inches away from a sensitive multi-directional microphone, and b) sick people will have to listen to his treatment of this week's hymn selection.

The ministry is a dangerous occupation.

It doesn't take away the fact, however, that I love to sing. And honestly, when I remember to, I step away from the mike as far as I can. Music is such a beautiful way to express what lives in the heart!

I remember the many times when at a sickbed I recited the words of the old Dutch versified psalms, only to have the patient join in and praise God wholeheartedly, being moved not only by words, but by music remembered. Music and poetry combine in our hymnals to transcend their individual value and create a powerful impact, a memory that becomes part of our experience of the faith. A people that sings God's praise together is a people drawing on a communal treasure, a collective confession of faith which finds many-hued expression in a rainbow burst of praise.

Could you imagine a worship service without singing? What a poor affair that would be! As early as the first moments of creation, people have praised their Creator with poetry and music. The first recorded song is Adam's in Genesis 2:23! God's people have sung ever since on their pilgrimage in his world.

The earliest confession of the Christian church in the first centuries were sung. The strength of the Reformation lay not only in the preached word, but in Luther's sturdy songs and Calvin's Genevan tunes. Revivals have contributed music as well as mission zeal. The history of the church has been a history of God's people singing his praise.

A very good point to remember is that this history is an ongoing one. Old songs continue to move and stir, but new ones also continue to delight and offer proof of the Spirit's presence and leading.

It is so wonderful that the Christian Reformed Church has recently published a new *Psalter Hymnal*. What a wealth of materials, both old and new! What a joy to sing some exuberant new tunes, to become acquainted with treasures of other streams of Christian tradition, and to grow in praise.

It was pointed out to me at one time that not everyone likes singing. I find that hard to believe. It is possible of course that not all people are very good at it. It is even possible that some have been taught to dislike singing, perhaps through repeated criticism of their performance.

I am convinced that God wants to hear all of our voices (though not necessarily through the microphone). Who could dislike the sound of his praise? Let's rejoice in the riches of singing and of a new hymnal and of a collective memory of praise!

Herman D. Praamsma is the associate pastor of Rehoboth Fellowship Christian Reformed Church of Toronto, and is currently an intern at the Ontario Correctional Institute in Brampton.

Longer Letter

Honest angler offers rebuke and advice

A while back we discarded the Dutch language from our fine paper. None too soon, either: the linguistic mistakes and grammatical errors in Dutch had become more frequent in recent years — an annoyance to your philological subscribers.

We are now 100 per cent English. [All of us Dutch people] read [English] rather well and speaking it is not a real problem (although many "Dutchies," even after being in Canada for 40 years still say "fictory" when they mean "victory", or "the few is goot" when they want to say "the view is good").

But since we are now an "English" paper, may I suggest we do some double-checking before going to print? A case in point (C.C. Aug. 18): "An ABC for fisherman's wives only."

I chuckled at that headline. Is *Calvinist Contact* promoting, or at least tolerating, polygamy? Either the ABC was to be read by a fisherman's wife or by fishermen's wives only.

Maybe it was not for "outsiders" to read, but C.C. being a family paper, every member is entitled to peruse its pages, starting, of course, in the back with the classified and moving slowly toward the editorial page (with an in-between glance at "Pressreview").

Anyway, sanctioned or not, I was savouring Jacoba's ABCs very much — I, J, K — until I came to L. Please, dear lady, the line you are stringing me there is truly the biggest yarn anyone has ever spun me. In the whole world of fishing no one ever uses a "threat." Never. Fishes do not respond to threats.

Take some sound advice from a fisherman of renown, my late *pake* [i.e., "grandfather," since we're now an English paper], who taught me when only three (with fantastic results for over 55 years): fasten your hook to the end of a *thread,* bait the hook, cast, reel in. Keep repeating this procedure until attainment of the legal limit of fish or the onset of dusk, whichever comes first (usually the latter).

Never mind. As the summer winds down and the days shorten, your catch will start to increase, not only in size but in number. Around the fireside on New Year's Day you can truthfully relate to your audience that you kept the entire camp in fish pretty well all summer.

Is that true, Grandpa?

Well now, let's have another brandy. Would a fisherman ever lie ...? Never!

The real difference between telling a lie and stringing a line is a secret shared only by those initiated into the noble and smelly Order of Pisces.

Ken Sjaarda
Stokes Bay, Ont.
(where the big ones are)

Response

Your letter brings to light a pretty kettle of fish. We cast about for the original article only to find that Jacoba Bos did spell "thread" properly. We at C.C. landed a boot by turning "thread" into an effective "threat" to our underwater friends. However, Bos is responsible for baiting you by suggesting that polygamy is acceptable. But we are not off the hook since we didn't correct it. Hope this explanation does not sound too fishy.

Editor

August issue shows other side

I just have to respond to the deeply human story of Mary Steenland, "Gallery of Grief and Hope" and to her letter to the Hospital for Sick Children (C.C. Aug. 18). It was good to read this and to set our minds to the cause of organ donation. No, it's not for everyone who has someone dying. You have to be ready and educated for it!

Educating us is what C.C. does, to let us see the other side of losing a loved one — how we can help others live and enjoy life.

I also liked the article by Agnes Hamstra and the letter of Betty Prinzen (also C.C. Aug. 18). Betty Prinzen should keep in mind that the persons who walked out at the joint communion service of the CRC and the RCA have to give an account to the Lord for that.

I should tell her about a statement made at a meeting of an ecumenical women's group. Greetings were exchanged by delegates, and one delegate from the United Church said, "Best wishes to all of you, and we look forward to being in heaven one day where we will all be United!" Applause followed.

I wish you much courage to go on. You have our blessing.

Annie Vandezande
Woodstock, Ont.

More appreciation for pro-life stand

I liked your editorial on the abortion crisis. It's clear and forthright — no dilly-dallying about what is now possibly a "compromise" in a messy and confused political reality. We've had too much of that. You state it as it is, and that's good.

My only point of criticism comes when you treat both sides in this debate "even-handedly" by saying that both sides have spouted a lot of claptrap. I wonder if it would not be called for to express appreciation for the fight put up by a lot of fellow Christians. At least they are reminding us that this is a very important issue.

By treating them the same, you do an injustice to the side of the debate where we, too, have to take our stand. Apart from certain excesses (and where don't you find that?) we clearly have to take our stand on the pro-life side.

Harry Antonides
Willowdale, Ont.

BEYOND BELIEF

R-RATED CABLE TV AT 4 AM?
I JUST WANTED TO SEE HOW BAD THESE MOVIES HAVE GOTTEN
AS BAD AS YOU THOUGHT?
IT SURE IS!
BUT STILL NOT AS BAD AS YOU'D HOPED, EH?

Letter

How we look at mental illness

Since most church members know very little about long-term mental illness, and since so many families struggle for many years with this very serious and disrupting condition, we wonder whether your paper would be instrumental in creating more awareness to this very great need, and would so serve the Christian community in a very important way.

Enclosed please find a little questionnaire (which you can just copy), which will serve to test your own and your reader's knowledge of mental illness. Also, please take note of our upcoming Oct. 14th family-support meeting in Elmira.

Please see what you can do with it, so church members may be encouraged to support their hurting fellow members.

Gerry Denbok
Christian Rainbows,
A Christian Family Support Group for the emotionally ill and their families.
492 Beverley Dr.
Burlington, ON L7R 3G6

See pages 20-23 for Classified section

Questionnaire

The answer Jesus gave when asked the question, "Who sinned?" was, "It was not that this man sinned, or his parents, but that the works of God might be made manifest in him." This scriptural text refers to a man's blindness. Yet there is a similar question in the minds of many today when encountering a person who has a mental illness.

Society is laced with mythical beliefs about mental illness. Check your own knowledge by answering "Myth" or "Fact" to the following statements.

1. Recovery from a mental illness is possible if the person just turns his or her thoughts positively and prays.

2. A person experiencing mental illness is possessed by an evil spirit.

3. Most of the people who are mentally ill live on the streets of the nation's largest cities while the rest of the people reside in the mental hospitals.

4. Mental illness is different than mental retardation.

5. A mental illness can affect anyone, no matter race, economic status, intelligence or religion.

6. Mentally ill persons are dangerous.

Religious communities are key in the ongoing health of persons who have long-term mental illnesses and who are striving to live full and meaningful lives in the community. There *is* a good chance of recovery from a mental illness if a person receives medical treatment and has supportive services from within the community. Churches and synagogues offer the loving, long-term sustenance that all people need and is so essential for people living with mental illness. But first we must overcome our fears and be willing to welcome the stranger in our midst.

Answers:

1. MYTH — Recovery is possible when the person receives the necessary treatment and supportive service. 2. MYTH — Mental illnesses are caused by physical disorders or chemical imbalances. 3. MYTH — About two thirds of our nation's population with mental illness live in the community either with their family or in various types of community living settings. 4. FACT — Mental retardation is a developmental disability, usually experienced since birth and affects the intellectual abilities of the person. Mental illness is a physical disorder and can affect the person's performance in daily living, but this is not due to a loss of intellectual ability. 5. FACT — No one is exempt. There are as many people who has schizophrenia (two and a half million) in America as there are people in Oregon, Mississippi and Kansas combined. Approximately six per cent of Americans (over 14 million people) are diagnosed as having depression. 6. MYTH — People with mental illness are no more violent than the general population. They are frequently the victims of crime rather than the perpetrators.

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Meditations based on the Sermon on the Mount by a much-loved pastor. Ideal as a gift or for study groups.

The Strength of Their Years by Tymen E. Hofman $5.95 = $_____
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Cinema summaries

Marian Van Til

When Harry Met Sally ...

Rated AA
Stars Billy Crystal, Meg Ryan, Carrie Fisher, Bruno Kirby
Directed by Rob Reiner

When Harry Met Sally ... tackles an important question which for many has an assumed negative answer: Can men and women be intimate friends without being ... "intimate"?

Harry meets Sally when he rides with her from Chicago to New York City at the end of their college careers. He is sexually attracted to her but she isn't interested. In the next few years they run into each other off and on and catch up on each others' lives. Eventually (after Harry's marriage breaks up and Sally ends a long-term relationship) they become close friends. They go to dinner, take walks together, and most importantly, talk to each other about virtually everything going on in their lives, including current romantic relationships.

They grow to love each other, they look out for and depend on one another, but because of the way their friendship developed, they don't consider each other potential romantic partners.

Though this film has great moments of intelligence, sensitivity and humour and treats adult viewers like adults, it is difficult from a Christian point. It assumes that in secular urban society, the only reason two people who go out together (and who barely know each other) might not sleep together is, from the male viewpoint, lack of physical attraction, and from the female viewpoint, lack of physical *and* emotional attraction. The film is accurately presenting what may soon be majority opinion — and what probably already is majority opinion in the impersonal urban jungles of our world.

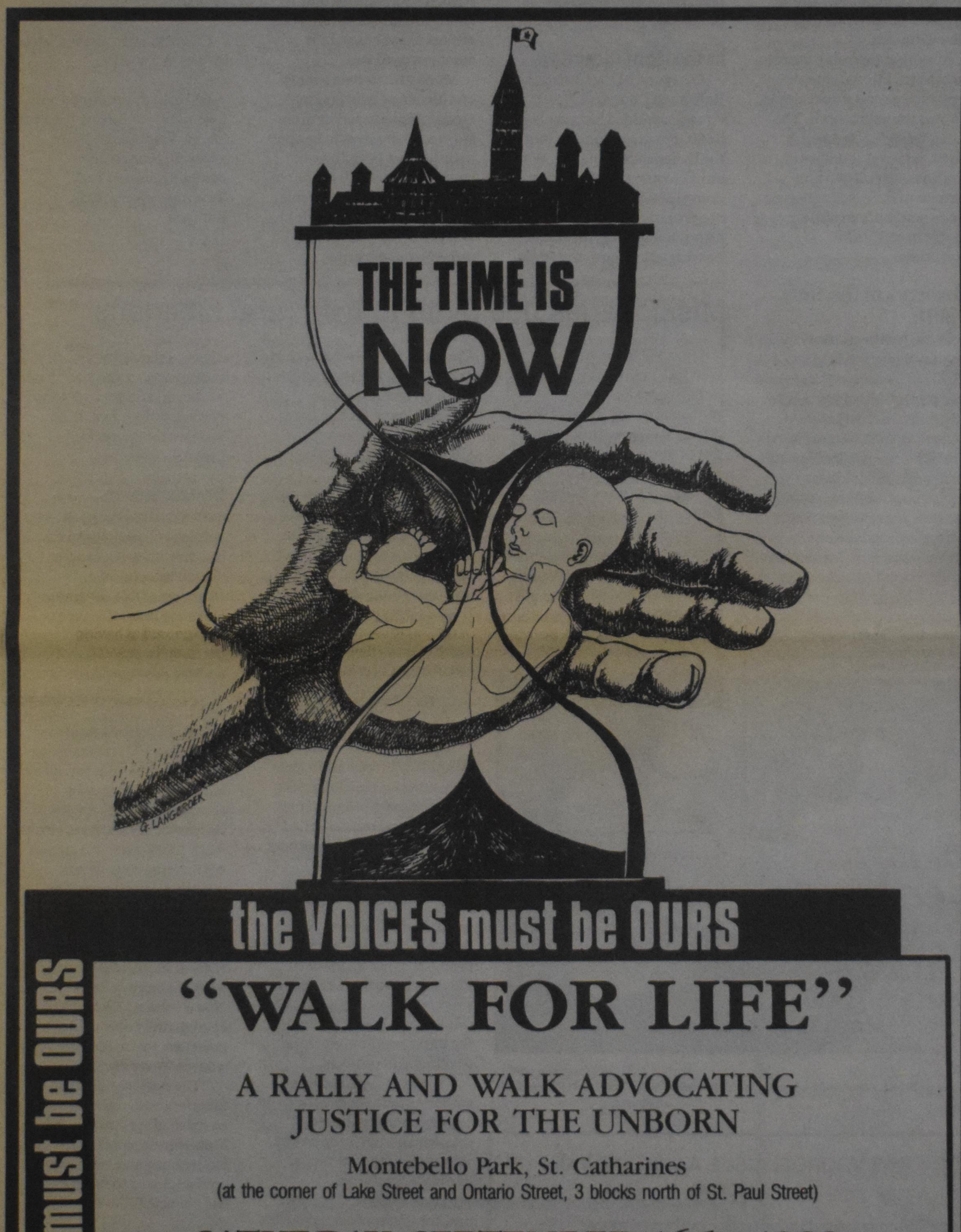
Friendship vital

Harry and Sally eventually sleep together, temporarily derailing their friendship; soon after, and back on track, they get married. It is notable that the film presents their non-marital sexual union as potentially ruining their friendship. What the film is commenting on more than intimate male/female friendships is the need for husbands and wives to be true friends as well as lovers — and the pressure our sexually "free" society exerts which often prevents such friendship from developing *before* marriage. (In that, Harry and Sally are an exception, the film implies, and we know their marriage will survive because of it.)

Such pressure, however, does not arise solely in the secular world. I have observed a surprising number of Christian parents who seem to feel they (as well as the son or daughter in question) would be socially tainted if their child or children did not marry — or marry at the "right" age. Some others do not seem to understand an adult son or daughter's close opposite-sex friendship and therefore urge them into romance — quite possibly because they have not known such a relationship themselves, before marriage or with their spouse. Same-sex friends may even exert similar pressure in regard to a person's opposite-sex friend.

There are many facets of male/female friendships in our time, only a few of which have been mentioned here, which Reformed Christians *need* to discuss. The mental, physical

Continued on page 8 ...



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the VOICES must be OURS

Church

Marian Van Til, page editor

Churches and revivalist congregations could co-operate

A. Wolting

THE HAGUE — A remarkable development within Christianity, according to American religion-statistician Davis Barret, is that charismatic movements and Pentecostal groups (summarized here as revivalist congregations) show the strongest growth in the world in 1989. Barret expects that in 10 years time they will comprise 20 per cent of all Christians because 40 per cent of all mission workers come from revivalist congregations (Trouw Feb. 6, 1989).

Is this a positive development? What would this mean for some two billion Christians and for the shamefully divided churches? God has put time and eternity in the heart of people (Ecc. 3:11). Let's look for a biblical and contemporary approach to the calling that lies here.

Minuses and pluses

Whenever there is a discussion about leaving the church, people point to a one-sided, rational, intellectual approach to faith, namely in reformational churches. This rebuke seems to be justified in the light of the first part of the great commandment in Matt. 22:37 — to love God with all the whole heart, the whole soul ... and, finally, with the whole mind.

Fortunately, voices have been raised by leaders in these churches against the dominance of reason and in favour of heart and soul, feeling, vitality, real encounter, openness, and so on; and against collective lukewarmness.

What they probably mean is that the traditional churches must change and, for example, address the youth more. The possibilities for change are slight, however, because of centuries of tradition and because of little inclination on the part of modern welfare people to seek daily repentance.

The work of the Holy Spirit

Jesus, however, speaks in favour of renewal in Matt. 13:25, when he says that a good teacher is able to draw new (he mentions this first) *and* old things from the scriptures. Thanks to the work of several Reformed theologians, positive declarations regarding the Pentecostal movement, evangelical revivalist movements, have been issued by Reformed and Christian Reformed synods.

It's encouraging that there is increasing understanding and communication between churches and renewal-oriented congregations. Partly because of the work of authoritative theologians, there is little or no difficulty with members who choose for adult baptism. It's also so that through encounter one's own confessions are deepened.

In the right direction

The synod of the Christian Reformed Church of North America decided last year (with its 800 congregations) to join the Evangelical Alliance. With an eye to new members from revival churches, some congregations there hold afternoon services that feature handclapping, gospel refrains and exclamations of hallelujah.

In the Netherlands we could take a somewhat more moderate approach. The synod of our churches could advise counsels to join the Evangelical Alliance of the Netherlands. Also, it's a good idea that church buildings no longer or seldom in use be used for common purposes.

Much to their own benefit and blessing Christians in Holland have in earlier times allowed themselves to be open to influences from foreign countries — twice from out of Geneva (Calvin and Reveille), Scotland (later reformation), Wales (revival) and possibly today South America.

More and more we read that theologians sent out by the churches become teachers in Pentecostal schools. Let no one say, "this rapprochement, this striving for unity recommended by Jesus (that the world may believe) is not for me."

(Translated from the Dutch by Bert Witvoet)

(A recently published book is important for further reading: Ds. H. Veldhuizen, Vrije groepen, evangelische bewegingen en de kerk. Reformatiereeks; Kok, Kampen.)

Missionaries use radio to help rural Liberians

GRAND BASSA COUNTY, Liberia (CRWM) — Christian Reformed missionaries in Liberia, West Africa, will soon provide help out of thin air to the rural people of Grand Bassa County. Working with the Christian Education Foundation of Liberia (CEFL), the missionaries have started Bassa Christian Radio in an attempt to communicate better with the people near them.

"The idea for Bassa Christian Radio is that we have a development station and not an entertainment station," explains Perry Tinklenberg, who teaches theology for Christian Reformed World Missions and is also chairperson of the CEFL radio committee. "Programming will be geared to rural Bassa people, and we will approach agriculture, health, family life, and community development from a Christian perspective. We will seek to incorporate basic biblical ideas like the Lordship of Christ, stewardship and the unfolding Kingdom of God into Bassa life."

In addition to disseminating all kinds of information from local news to traditional folk tales, the radio programs will offer training in a variety of skills. Tinklenberg and others on the radio committee anticipate the programs will alleviate problems in several areas: high infant and child morality rates, low agricultural productivity, high levels of illiteracy, a sense of inability to solve problems and a low self-esteem and skepticism among the Bassa people about local development projects.

"We have already started gathering data for programs on cassettes and we hope to supplement that information with the ability to broadcast live from rural areas," Tinklenberg says. "Then we can, for example, air a program of one community's work with swamp rice, or vaccination, or whatever, and get a response immediately — live, from another community which just heard the broadcast."

Encouraging communal response

Each village in Bassa County has been invited to start a "radio listening club." Members of this network of clubs will be encouraged to regularly listen to and discuss the radio broadcasts and will be assisted in preparing programs of their own to share with other clubs.

Bassa Christian Radio will operate an FM station in the city of Buchanan at low power and relay broadcasts by shortwave to all of Grand Bassa County and its environs. With 5,000 watts, the station's engineering consultants guarantee prime reception within a 100-mile radius. The studio building in Buchanan will be equipped with two control rooms and two studios, with one large enough for church choirs. The control rooms will be able to use cassettes, reel to reel tape, and even compact discs.

"The station will be run by Liberians with the possible exception of the station manager," Tinklenberg points out. "The first manager may be an expatriate until a Liberian can be selected and trained."

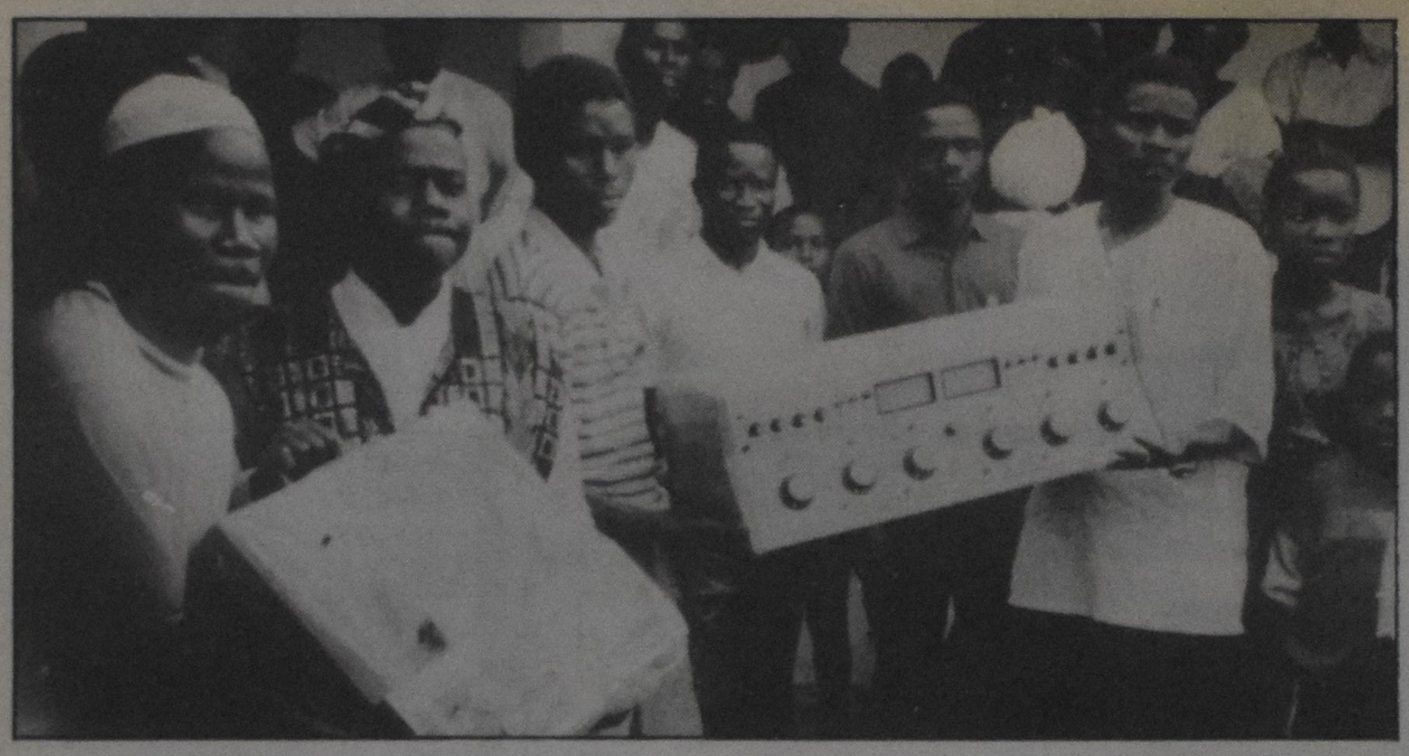

Photo: courtesy CRWM

A crowd of nearly 500 excited Liberians gathered in Buchanan when the first shipment of radio equipment arrived last April.

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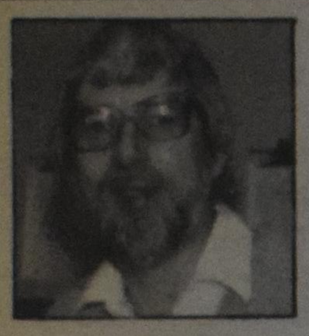
When Harry Met Sally ...

... continued from page 7.

and sexual abuse that is surfacing in our communities, the number of lonely people (married and unmarried), discriminatory attitudes towards women, and ever more breaking and broken marriages show that we haven't come very far in understanding male/female *partnership* — in and outside of marriage, in the church, the workplace and everywhere else. Partnership, after all, is what true friends experience and is empowering and enriching.

Without dwelling on its obvious moral flaws, *When Harry Met Sally ...* would be a good discussion starter for those of us who are willing to re-evaluate *all* of our male/female relationships.



A Presbyterian Comments

Robert J. Bernhardt

Street evangelism need not be offensive

Through the course of my years in the ministry I have concluded that we within the Reformed community do not do a very good job of what I would call street evangelism. By street evangelism I mean sharing the gospel with total strangers in a public setting. In fact, mostly we don't do it at all. While some evangelical Christians enthusiastically engage in street evangelism, I have usually been much less than enthused with what Ihave seen.

You may have experienced it too. You are exiting from a public building or walking across a mall parking lot and someone steps in front of you and asks, "Do you know the Lord?" While in terms of meaningful communication I believe this is a vast improvement on the traditional leading question "Are you saved?", it still leaves me cold. This approach seems immediately to place the person being approached on the defensive.

My inner responses include feeling imposed upon by a stranger, feeling hesitant and suspicious of the person's motives and generally feeling uncomfortable with the whole incident. I have a strong inclination to walk quickly on and more or less pretend that the encounter never really happened. From conversations with others I know that I am not the only person who has this negative reaction.

A different way

However, this summer I saw street evangelism through new eyes. Accompanied by my wife, I was relaxing on a shaded bench in a quiet neighbourhood park a few blocks east of McGill University in Montreal. As I watched the constant but relaxed flow of people through the area I found myself fascinated by what was happening.

On the other side of the park a simple but attractive banner was stretched between two trees. Although from where I was sitting I couldn't read all of the words on the French-language banner, it seemed plainly Christian with a reference to the hope of heaven. A small group of about six or eight people, ranging in age from teens to middle age, seemed to belong with the banner. Casually they circulated amongst the people in the area of the banner and engaged them in conversation. Some of the people walking by on the path near the banner were also targeted for attention.

My wife and I began to watch what was happening with increasing interest. As we later acknowledged to each other, we both began silently to pray that if these people were indeed sharing the truth of the gospel that God would bless their efforts.

Friendly and natural

What was so impressive was the comfortable and sensitive way that they approached people. Although from our location we couldn't actually hear their conversations, certain things were obvious. Their approach to people was so friendly and natural that no one seemed to resent it at all. Indeed, some of the people walking by stopped to read the banner and then actually approached to start a conversation.

No one seemed annoyed. Although some conversations were obviously very brief, the people approached showed no signs of discomfort. Sometimes a brochure was offered and almost invariably gladly accepted. The "evangelists" weren't pushing themselves at people, but nevertheless they were making positive contact with a high percentage of the people in their area of the park.

Some of their initiatives resulted in quiet conversations that continued for several minutes. One conversation with a fellow under a tree was sustained for well over an hour. It was neat to watch. In dress and style these people blended into the scene well. They weren't scaring people away or making a nuisance of themselves. They were making an approach to people with a message they deemed important and they carried it off with warmth and dignity. Even those who seemed unmoved by what they said were at least not further alienated from what they represented.

Time to be human

As I watched, my whole impression of street evangelism was being revised. Here was a clear demonstration that it could be done in a way that did not fail to recognize the integrity of those for whom the message was intended. I felt a strong desire to learn how to share the Christian faith with strangers in such a natural and comfortable way.

So impressed were we by the beauty of what we had been watching that we couldn't leave the area without learning more. And so, like some others, we approached. The people were part of a church planting team from a Gospel church in Edmonton who had travelled to Montreal to help local Christians establish a new Christian congregation. Most of the team members were comfortable in both French and English. They radiated warmth and care and their style of ministry seemed entirely consistent with the gospel message they desired to share.

Their objective was to share the faith, to provide an encouraging word to any believers that they encountered and to invite anyone interested to attend an evening coffee house where more could be learned of the Saviour they wished to share. How wonderful it was to see the Christian faith being ministered so tenderly. Praise be to God!

Robert J. Bernhardt is pastor of Chalmers Presbyterian Church, Hamilton, Ont.

Rebel black priest urged to return to church

WASHINGTON, D.C. (EP) — The nation's 13 black Roman Catholic bishops have urged a priest who established an independent African-American Catholic congregation to return to the church. (See earlier story, C.C. front page, Aug. 25).

In a statement released by the black bishops, they said they hoped the Rev. George A. Stallings, Jr., and his supporters "are not commingling personal disappointment, individually felt frustration and personal anger under the banner of racism."

In response to accusations by Stallings that the Roman Catholic Church is racist, the bishops wrote that racism "is too serious an issue to be used as a cover for selfish concerns."

In the statement, distributed by the National Conference of Catholic Bishops, the black bishops agreed that racism exists in the church, but said the solution would be found in dialogue between church leaders and black community leaders.

"We urge a prudent and patient rededication to the principles of honest co-operation and dialogue," concluded the bishops.

In response, Stallings said the black bishops had "opted for office and position over their ability to exercise a prophetic voice."

The statement by the black bishops cited progress made in Catholic parishes in black neighbourhoods. These churches have been adapting their services to include African-American style singing, dancing and preaching, they reported, and as a result the number of black Catholics more than doubled to two million from 1985 to 1988.

See page 23 for Calendar of Events

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Feature

Two topics too hot to handle

Bert Hielema

There are some hot topics in the world today and one of them is the greenhouse effect. What will happen because of it is literally the hottest question the world faces. And just as most matters do not just happen because of one single component, so too the greenhouse phenomenon is the result of many factors and contains hundreds of questions. Even framing these correctly could take years, with the ultimate answers still decades away. Yet, it would be fatal to simply wait for final answers.

In itself the greenhouse occurrence is quite simple: allow the build-up of carbon dioxide (CO_2), methane, CFCs, water vapours, etc., in our biosphere, and the result is rising temperatures. This build-up happens when we drive automobiles which burn fossil fuels, when we generate methane (the entire globe is a large compost heap, constantly producing methane gases), when we use such things as refrigerators and styrofoam cups, which create CFCs. So basically it is our modern lifestyle which is responsible for the warming of the atmosphere.

One result of this warming is the melting of the polar ice cap. When it recedes, we run into the so-called Albedo Feedback. The Albedo effect is also quite simple: white *(albus)* is Latin for white) reflects sunlight and dark colours absorb it. When the (white) polar cap retreats, more radiation is absorbed by the (dark) ocean which means that the water gets even hotter, which means that more ice melts, which means ...

This is not the only feedback. About half of the carbon we dump in the air from fossil fuel burning (caused mainly by automobiles) is taken up by the oceans. Under normal, colder conditions, this is absorbed by the plankton, but the warmer the seas become, the less effective are the tiny plankton at taking up the carbon, which means that each year there is more CO_2 to trap the earth's heat, which means that the seas are getting warmer and still less CO_2 is absorbed and more ice caps melt, which means that the world gets hotter, which means means ...

But that is not the end. Warm water occupies more space than cold. The seas already are 10 cm higher this century and are warming at the rate of one degree Celsius each decade. As the sea levels rise, the land areas shrink and then there is more deep blue sea to absorb more heat and melt more ice caps which means that the world gets hotter, which means ...

But that is still not all.

There are people in the world. Billions of them. When I was born, there were maybe 2.2 billion. Now there are 5.1 billion and the world population is increasing by 68 million per year. At this rate there will be 10 billion in the next century. More people burn more carbon, creating more carbon dioxide, and to make room for these masses, more farms are needed, more places to live and thus more forests are cleared. This clearing now takes place at a rate exceeding one acre each second or more than 50,000 square miles per year, an area the size of Belgium or Holland. As we well know, trees are our greatest absorbers of CO_2. At the very time when we need more trees to absorb the increasing amount of carbon dioxide, we are destroying them at an unprecedented rate which means that the world is getting hotter which means ...

Heat means drought; drought means dead trees; dead trees mean forest fires causing huge amounts of carbon dioxide which means that the world is getting hotter, which means ...

All this extra heat will affect the tundra and it will begin to melt. About 27 per cent of the world's carbon is locked up in the peat bogs of the tundras. Just imagine all this stuff getting into general circulation! Once it does, the feedback starts again, but at a much higher level.

Drought and relocations

Warm weather — aren't we all in favour of it? Millions of Canadians each year make their annual pilgrimage to Florida, the warm South, and the rest remain in cold Canada envying them. The greenhouse effect will indeed warm up the Canadian clime. It will also do more. The American Midwest, now the breadbasket of the world, could become a desert (in 1988, for the first time in history, the U.S. consumed more grain than it produced due to drought there). With drastically changing weather patterns, vegetation will change and animals will be at a loss how to cope (except the crop pests; they will multiply). Hurricanes and violent storms will increase in number and ferocity, rivers will dry up, and due to rising sea levels millions of people will have to be relocated, with some countries like Bangladesh disappearing altogether.

The consequences of the greenhouse effect are just too hot to handle, politically and economically. Of course the solution is as simple as it is complex: stop burning all fossil fuels; no more cars or oil furnaces or coal burners, only hydro-electric, solar, wind and nuclear energy (!) Chances are the latter will receive the go-ahead, until the next nuclear disaster. Even if we go back to a pre-industrial-age economy, with horse, water, wind and human power only, the momentum of this effect will still cause the world's mean temperature to rise to nearly 2.5 degrees Celsius.

Since 1939 we have gone straight from World War II to a global war on the environment, and we all have been willing and eager combatants. This war is causing the greenhouse effect, which is potentially the biggest of all the environmental problems, probably more disastrous even than acid rain, soil erosion, pollution of water, air and soil.

Earth a foreign land of my article

The heading indicates that there is another item too hot to handle; related to the first, I believe. After all, nothing happens in a vacuum. Why do we have this greenhouse or hothouse effect?

I believe it has something to do with our vision. Vision means seeing something. If persons have no vision, they are blind. Obviously, that prevents looking ahead. And that is the basic problem most people have, including many Christians. They have no real vision for the future. When people travel, they plan beforehand where to go and what to see. Yet, somehow, planning is not part of their thinking when it comes to their eternal destination. They see eternity as something vague, undefined — some ethereal, heavenly experience.

And this is where, in my opinion, the problem lies. Many Christians who sincerely believe in heaven often don't give a hoot about this earth. I had another word in mind for "hoot" which you may substitute with my permission. I believe that the notion that "earth is a foreign strand, a wilderness waste" has given the world the impetus to develop a carbon-based economy. Pollution — and that is what the greenhouse effect is — stems, in the first place, from sin. Pollution plays right into the hand of the Great Destroyer, who smirks each time the earth's temperature goes up another degree. I can just imagine Satan saying to the other fall guys, "That will prepare them for the *real* hot spot."

Through the ages, under the sinful influence of a pagan Greek, dualistic philosophy, Christendom has by and large wrongly interpreted the Bible to read that our ultimate destination is heaven. It is much easier to believe in a heaven out there. Then all we have to say is that we love the Lord and we don't have to deal with creation. We go to church and that's it.

This is really a topic too hot to handle, much hotter even than the greenhouse effect.

It was a real eye-opener to me when I discovered some 20 years ago that the Bible says in Psalm 115:16 that "the heavens belong to the Lord, but *the earth he has given to man.*" Al Wolters has made it unmistakably plain in his *Creation Regained* that God made no junk and will not "junk" what He has made.

Land of the Covenant

In the beginning of July, my wife and I attended a two-day, five-lecture seminar on "Land, in Biblical Perspective," by Dr. John Stek, a true Old Testament scholar. Stek has taught for many years at Calvin Seminary in Grand Rapids, Mich., and is a translator and associate editor of the *New International Version* of the Bible. With Stek, we believe that a proper understanding of "land" means that Christians must do something more than just go to church on a regular basis. Land, too, is part of the Covenant and will be our eternal habitat. Thus, we must now learn to live here, not only as God's stewards, but as the ultimate co-owners of all creation.

I may be incorrect, but it seems to me, a layman, that the present ecclesiastical structure resembles for the most part the dualistic notion of the nature/grace, earth/heaven, world/church dichotomy. Just as God in heaven supposedly invites the believers to heaven after a trying (and for most North Americans, a not so trying) stay on earth, to sing there in white robes for ever and ever, so the Pope, bishop, priest, minister, invites his/her flock to church to be "spiritually charged" to face the world. In contrast, the synagogue in Jesus' days was the very centre of communal life: it was the school, the church, the municipal centre and also the market place.

The new confession of the Christian Reformed Church, *Our World Belongs to God,* is a courageous attempt to break with this "other-worldly" notion. But has this new confession been incorporated into the people's confessional daily life as well?

Dr. Stek made it clear that

Continued on page 11 ...

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AGENDA 2000

OUR WORLD BELONGS TO GOD
Towards a New Life Standard

A one-day seminar organized by Citizens for Public Justice on the place and task of the Christian and the Christian community in an age of world-wide pollution and life-threatening developments.

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... continued from page 10.

God the Creator, land and all created matter, and we God's image-bearers, form an inseparable triad. This earth, our land, is humanity's home in the creation. Humans are not aliens in the earth. Here, in Alberta, Ontario, Wyoming or wherever, we have our place of security, well-being and service. Here on our own globe — now polluted and defiled through sin — is the place of our participation in God's "sabbath" rest.

A few years ago, Paul Tournier wrote a book, *Learn to Grow Old*, in which he convincingly argued that preparation for *meaningful* retirement is a life-long affair. Yet, that period is on the average no more than 15 years. How long a period do we need to prepare ourselves for a *meaningful* eternity? Most people hardly give that a thought.

Our world belongs to God, and if we want an eternal part of it, we had better learn to live in it properly *lest we perish with it*.

Church alliances

As environmental problems become more and more global, the nation-state identity will lose its significance. Already all sorts of continental alliances are taking place and much closer economic integration is being organized so that the privileged people of the earth can protect their already unfair share of the ever-shrinking global pie.

As nation-states are willing to sacrifice some of their individual economic dependence, in light of the overwhelming problems the world faces, so must individual denominations set aside their petty peculiarities and face up to the world's problems, begin verbalizing a confession as the Christian Reformed Church has so beautifully done and start living that confession.

In the face of issues so large yet so intangible, so threatening yet so difficult to define, so ominous yet so speculative that most people will never understand what is happening, the churches must unite to bring the message of the hope of the gospel, which is a new earth and cosmos for the redeemed of the Lord.

Choose today

In order for this new hope to be effective and this new vision to be restored, the full extent of the consequences of our sins against the Covenant must be confessed by us, personally and communally. New ways must be found to rectify our crooked ways, both personally and communally. We live in times of crisis greater than the world has ever known. The word "crisis" literally means "decision," the point in the progress of a disease when change takes place which determines either death or recovery. That is exactly our situation.

When Moses presented the two tables of the Covenant to the people of Israel there was a similar choice: God's law and life, or the way of the flesh and death. The whole Bible echoes this refrain.

Today the choice has never been more obvious. This world, which is becoming too hot for comfort, has a church which is too cold through comfort. Is it possible that the gospel is too radical for the church to handle? In the church I attend, and where I am an elder and Sunday school teacher (it happens to be Presbyterian Church, but the denomination does not matter) our minister proclaims the radical gospel of salvation without compromise. Yet, he lovingly brings the true Word of God. In all the decades I have gone to church, I never had a better minister, a person who brings God's message so courageously that each Sunday I am moved to tears. And yet, there is no evident response.

Today we are confronted with a global crisis, ecologically, economically and spiritually. Today, while we experience the final gasps of a dying civilization we must bring the hope of a new heaven and a new earth to a world desparate for solutions.

We are energized not by what we possess but by what we are promised and about to receive. God has promised us a new creation. We are about to receive a new visible reality, heaven and earth in one. That prospect will and must give us new energy, must fill us with new hope and new expectation.

And because of this we must discover *now* ways and means to live the life God wants us to live so that we are prepared for the life to come. Maranatha, Lord come quickly.

Bert Hielema lives in Tweed, Ont., with his wife, Denise. He is a real estate appraiser.

"Today we are confronted with a global crisis, ecologically, economically and spiritually."

See page 23 for Events

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ON JANUARY 1, 1991, CANADA'S FEDERAL SALES TAX SYSTEM WILL CHANGE.

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IT EXPLAINS THE CHANGES AND THE REASONS FOR THEM.

IT IS A MAJOR PART OF THE ONGOING PROGRAM TO REDUCE THE DEFICIT.

A new Goods and Services Tax (GST) will replace the existing Federal Sales Tax. It will be charged at a uniform rate of 9 per cent on the vast majority of goods and services consumed in Canada. The existing federal sales tax rate is generally 13½% at the manufacturer's level.

The present federal sales tax system has been pushed beyond its limits and can no longer sustain the demands placed upon it. The structural weaknesses of the system have given some corporations the opportunity to reduce the amount of tax they would otherwise pay. For a tax system with 75,000 taxpaying corporations, there are 22,000 special arrangements and administrative interpretations required to keep the system in operation.

The present federal sales tax system is an increasingly unpredictable and unreliable source of revenue for the federal government. It must be replaced.

Our enormous debt has put pressure on the government's ability to meet other priorities. Canadians know the risks of not acting to bring the debt under control. The size of the debt has left us exposed to increases in interest rates, and vulnerable to international economic shocks. The reliability and stability of our sources of revenue are all the more important in such an environment. The new federal sales tax will secure year by year reductions in the deficit, while ensuring we can continue to provide Canadians with a standard of services that is among the best in the world.

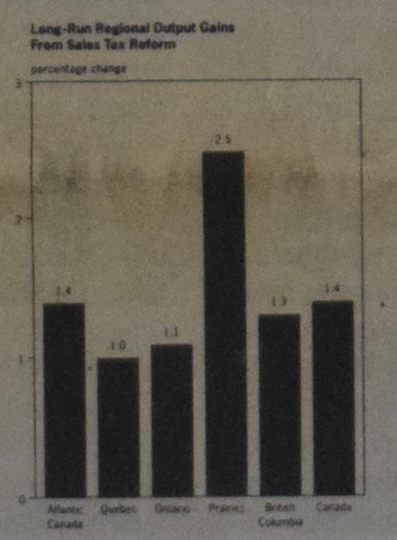
IT WILL STRENGTHEN OUR INTERNATIONAL COMPETITIVENESS AND CREATE JOBS IN CANADA.

Our current federal sales tax favours imports over Canadian made goods. We are the only country in the industrialized world that is putting itself at such a disadvantage. The existing system also makes Canada's exporters less competitive in the world economy. Our present federal sales tax makes our annual economic output about $9 billion lower than it would be with the new GST in place.

Under the GST, we will be able to completely remove tax from our exports and make Canadian products more competitive abroad. And in Canada, Canadian-made products will be able to compete more effectively with imports.

The benefits to the Canadian economy from sales tax reform will extend across all regions and sectors of the economy. The Atlantic and Prairie regions for example, will benefit significantly because their economies are resource-based and export-oriented – two sectors that will benefit the most from sales tax reform.

The GST will lower the cost of the machines, supplies and equipment companies have to buy to produce their products. This will lead to higher levels of investment and expand our output. Higher output will lead to more jobs.



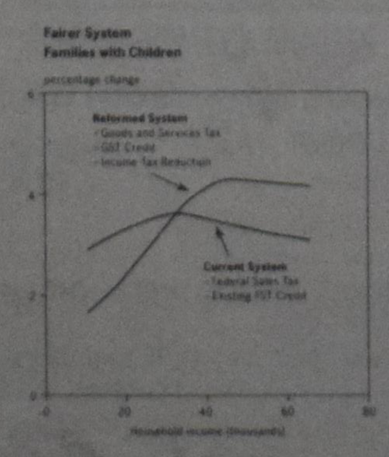
IT WILL HELP LOW INCOME CANADIANS.

Once the GST is in place, families earning less than $30,000 a year will be better off. This will be achieved through a combination of income tax changes. First, low income Canadians will receive the new GST Credit. Second, the middle personal income tax rate will be reduced from 26 per cent to 25 per cent.

The GST Credit will be paid every three months and in advance of expenses. Eligible Canadian households will receive their first credit cheque in December 1990, before the January 1, 1991 GST start-up date. About 9 million Canadians will receive Credit cheques. The GST Credit will be calculated on the basis of income tax returns. Every income tax return will contain a one-page form showing Canadians how to apply for the GST Credit.

The amount of the Credit will depend on family size and income. The basic adult credit will be $275. Most single adults will be able to get an additional credit of up to $140, for a total of $415. The child credit will be $100. Single parents will receive an adult Credit of $275 for one of their children. Canadian households with incomes up to about $25,000 annually will be entitled to the full Credit.

A family of two adults and two children, eligible for the full Credit, will for example receive cheques of $187.50, four times over the course of the year, for a total of $750.



IT WILL ELIMINATE HIDDEN TAXES.

Right now, everywhere in this country every time Canadians buy a good or service made in Canada, they are paying federal sales tax. For example, a substantial amount of sales tax is presently buried in house prices. Under the existing system, it is clearly impossible for Canadians to know how much federal sales tax they are paying. There are four different rates on a variety of different products and the tax is buried throughout the production process.

It will be clear to Canadians when they are paying the 9 per cent GST. The broad base of the GST means it will apply to almost everything. The few exceptions will be widely known.

Some retailers in Canada will have cash registers that are capable of showing the GST separately at the check-out counter, while other retailers will not. The federal government will provide an incentive to retailers to assist them in acquiring the cash registers to show the GST separately.

In all cases, the federal government will provide retailers with signs for their stores that clearly indicate that the 9 per cent GST is being applied.

PROPOSED CHANGES.

1. For consumers, the GST will be similar to a retail sales tax, at the rate of 9 per cent on the retail price of goods and services. The GST will replace the existing federal sales tax, which is hidden at the manufacturer's level.

2. The GST will apply to virtually all goods and services sold in Canada; however, Canadians will **not** be charged tax when they buy the following GOODS: basic groceries; prescription drugs; medical appliances such as eye-glasses and wheel chairs; residential rents and existing houses.

3. Canadians will **not** be charged tax when they buy the following SERVICES: loans, mortgages, securities and insurance policies; health and dental care; most education services; daycare services; legal aid; and municipal transit and passenger ferry services.

4. Newly constructed houses will be taxed, however, most new home buyers will not see a significant increase in the price of a new house resulting from the GST, because there will be a $900 million GST housing rebate. In many parts of the country price increases will be less than half a per cent. Indeed, many communities should see lower prices as a result of the GST rebate. The main exception will be Toronto, where extraordinarily high land prices may cause prices of new housing to increase by about 1½%.

5. Because the present federal sales tax will be removed, prices will not automatically rise by 9 per cent when the GST is introduced. The prices of some things will be lower, and others higher. The prices of many big-ticket items for example, that are taxed at 13.5 per cent under the present system, will be lower once the 9 per cent GST is in place. The price of other items that are not taxed under the present system will increase.

Finally, well before the GST is up and running, the government will be telling Canadians about the GST and informing them about the kinds of price changes they can expect for key goods and services when the GST replaces the existing federal sales tax.

For instance, here are a few examples of what consumers might expect:

ITEM	PRE-TAX REFORM($)	POST-TAX REFORM($)
Air Conditioner	780.00	770.00
Car	15,000.00	14,700.00
Snow Tires	200.00	203.00
Hotel Accommodation	90.00	95.00

For more information about the GST, please call:

1-800-267-6620 (English) **1-800-267-6640** (French) **1-800-267-6650** (Telecommunications device for the hearing impaired)

Department of Finance Canada / Ministère des Finances Canada

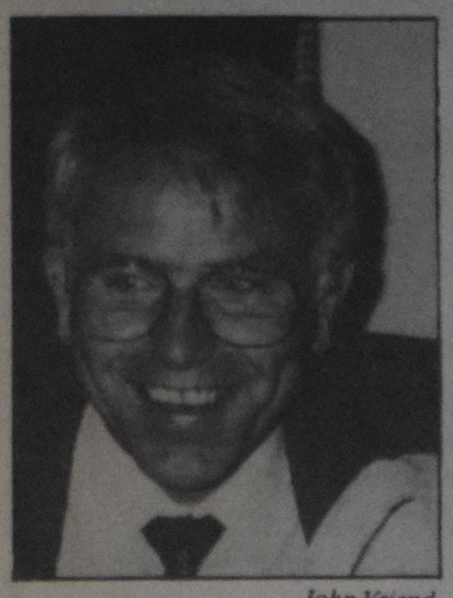
Education

Public justice in education: a proposal for Ontario

John Vriend

The report of the commission on private schools in Ontario, known as the "Shapiro Report," is now nearly four years old. Its submission has not brought clear focus to the struggle for public justice for non-public schools in Ontario, however.

The recent discussion at the Ontario Alliance of Christian Schools about the effectiveness of the Ontario Association of Alternative and Independent Schools (OAAIS) is part of the search for a clear public justice agenda. Although OAAIS has done much good work, the time has come to re-establish focus to the message we give to our civic leaders, to the education community, and to our partners in the Christian school community.



John Vriend.

I share some of the frustration expressed recently by William Rang in a brief editorial in *Calvinist Contact* of June 16, 1989. What is dangerous about our lack of clarity is that time does not stand still. Public perception continues to be shaped, and educational policy is not static. The recent exclusion of the Lord's Prayer from public school opening exercises illustrates that the finishing touches are being applied to the complete secularization of public education. And still all our tax dollars support only this system.

I am also concerned that a certain pragmatism is settling over some Christian schools. Some are starting to wonder if we should not be ready to accept a bit more public control to help relieve parents of the high cost of Christian schooling. Others, usually in more prosperous circumstances, are suggesting that Shapiro has proposed so much government control that we should back off from our call for public funding and remain assertively private so as to protect ourselves from government intervention.

Both of these trends — if I read them correctly — are inappropriate, because the struggle for public justice is a matter of principle. We should call for government grants on the basis of confessional and educational pluralism because public justice is not only what Christian schools need, it is also what our society needs. It is part of our Christian witness to a culture that is being dominated by humanism. We may not let our culture accept this secular religious stance as the only acknowledged direction in education.

Send your questions to Peter and Marja c/o Calvinist contact. Confidentiality is assured.

A suggested agenda

In that context, let me suggest what I think would be a responsible focus for the next couple of years. One point of that agenda I have mentioned already: in the face of government inactivity, we should continue to call for full educational pluralism as a matter of justice. That is our goal, and it continues to be a worthy goal.

Neither should we accept the Shapiro Commission's suggestion that to receive funding we need to accept "associated status." Accepting such status would mean that independent schools would be required to participate in the basic goals of public education, could hire only Ontario-certified teachers, would not be allowed to charge any tuition, and would have to open their enrolment to all families, irrespective of confessional stance. This "associated schools" proposal of the commission would clearly undermine the integrity of independent schools.

It should be noted at this point that "alternate school" arrangements are not the answer for Christian schools either. (Alternate schools are public schools run by public boards, taught by public school employees, offering public school curriculum.) This model, accepted by Eden Christian College in Lincoln County and being discussed in Pembroke, Ontario, is an acceptance of control by a public board that entails an even closer relationship with public education than does the "associated schools" plan.

Satisfactory instruction

We should say boldly to the Ministry of Education and to our politicians that the solution for Ontario's education *is not* that independent schools become more like public schools. That is a reassertion of the old homogeneous common-school philosophy, not pluralism.

A second point of the agenda I would propose is that we publicize the good work done by independent schools in presenting a definition of "satisfactory instruction" that is more acceptable than the one proposed by Deputy Minister Shapiro in his 1985 report. "Satisfactory instruction" is the minimum standard for education to be required of *all* schools in Ontario. At present there is no clearly accepted legal definition.

Some have argued that this definition is not important because the status of independent schools is not in jeopardy. I think that it is true that our legal position, humanly speaking, is secure; but that is not the whole story. The Education Act now gives the minister of education full authority over judging when a student may be excused from compulsory attendance at public school because "he is receiving satisfactory instruction at home or elsewhere." All independent schools fit under the "elsewhere" and the minister of education has the authority to decide if independent schools offer "satisfactory instruction."

The point is that an acceptable definition of satisfactory instruction may well help limit the proper authority of the Ministry of Education. Standards are needed for the safety of children, to insure that basic knowledge and skills are indeed taught, and to see that teachers have basic professional preparation.

The definition of satisfactory instruction proposed by Deputy Minister Shapiro goes too far and incorporates the goals of public education into the standards proposed also for independent schools. For example, it calls for "democratic values" to be taught. On the one hand this sounds commendable because all schools in Canada should teach appreciation for democratic freedom. However, democratic *values* could lead to the teaching that truth and morality are based in communal human interaction.

And there is more. The commission's definition of satisfactory instruction also proposes requiring "critical thinking skills in both the intellectual and moral spheres." This phrase is an echo of the basic goal the commission has proposed for all education in Ontario — public, separate and independent — namely, "the intellectual and moral autonomy of the young." We should see that the human-centred philosophy of our day is being proposed as a required standard of satisfactory instruction for all Ontario school children. This is why I think we should publicize and lobby for the more acceptable definition of satisfactory instruction proposed by independent schools (see *Calvinist Contact*, May 13 and 20, 1988).

Busing and textbooks

Another point on our agenda for public justice could come from the Shapiro commission itself. I have been rather critical of Dr. Shapiro's proposals; however, there are some helpful suggestions in it that the independent schools have not sufficiently exploited. The commission proposed that all independent schools receive "limited support" which entails specifically two items: money for textbooks and for

Continued on page 15 ...

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See pages 20-23 for Classified section

The moment I knew I was important

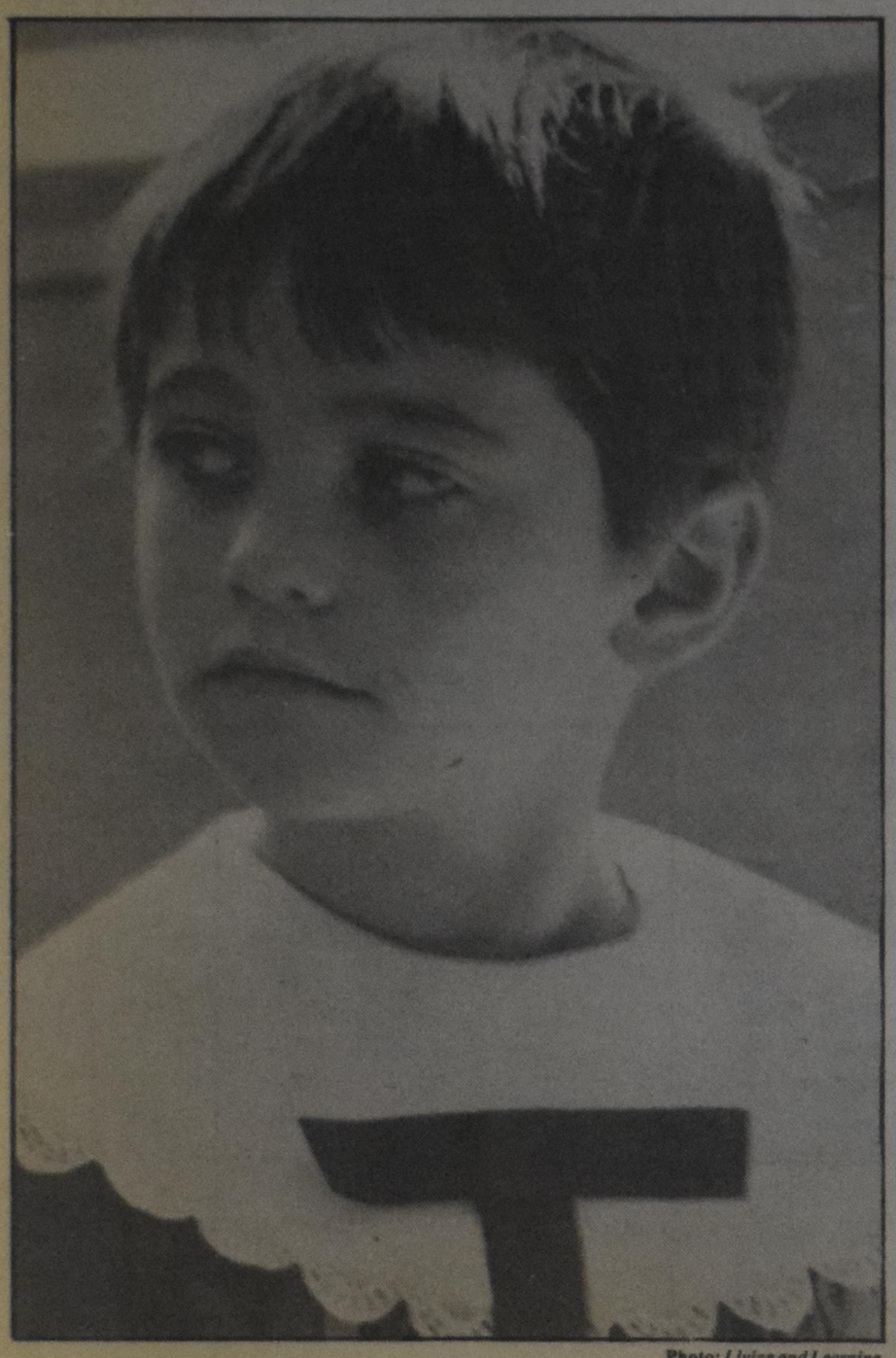

Photo: *Living and Learning*

"I knew Mama was too busy to come to the PTA meeting .... I kept looking out over the audience just the same."

Evelyn Witter

I peeked out from behind the stage curtain in the gym. Would Mama make it to the PTA meeting, I wondered? People were filling up the rows of folding chairs. There were 10 or 11 mothers I recognized, but Mama wasn't here yet. This was the big day. I was reciting "The Highwayman" by Noyes. I was representing the whole sixth grade. Oh, I knew I was good. I recited dramatically and pronounced carefully. I did want Mama to come and hear me!

But earlier Mama said the prospects to buy our house (which we needed so desperately to sell) were coming this afternoon and my older sister was going to call long distance to tell Mama whether she got the new job or not. Mama had to bake a casserole for the big pot luck at church.

I knew Mama was too busy to come to the PTA meeting just to hear my recitation of "The Highwayman." I kept looking out over the audience just the same. Then the principal made her welcome speech. Next the trio from the fifth grade sang "America the Beautiful."

The gym door was closed. No one else would come this late in the program. Miss Kern, the tall art teacher, invited everyone to come to the art room to see the students' art efforts and then she announced that I would be next on the program.

I glanced over the audience furtively. A few smiling faces looked up. I cleared my throat against the fear of oncoming stage fright. Disappointment in Mama's absence was like a fog clouding my pleasure at being the one chosen to recite the poem.

I cleared my throat again and announced, " 'The Highwayman,' by Alfred Noyes." I recited: "... And the highwayman came riding — Riding — Riding — The highwayman came riding, up to the old inn-door."

As I said "door" I saw the side door open and Mama entered the gym. She tiptoed to a folding chair in the last row. She was wearing the flowered crêpe she had bought on sale last month. Her hair was freshly shampooed, brushed back and coiled into the familiar knot just below the nape of her neck. She folded her work-reddened hands over her high stomach and gave me her rapt attention.

I elocuted in varied tones, gestured wildly and enunciated in dramatic syllabication.

The audience clapped generously at the conclusion of my rendition. Mama clapped until the last sound of clapping was done.

I bowed and ran down the stage stairs and ran directly to Mama. She embraced me. I hugged her.

Mama explained: "I left the keys with Mrs. Swanson next door so she could show the house. I called Caroline long distance myself and found out she didn't get the job."

"What about the church pot luck?" I asked, smiling at my mother.

"We'll pick up olives and pickles and such, on the way home," Mama said. "They're always short of those luxury things."

I hugged Mama again. "I love you, Mama," I said, basking in the realization that my performance had come before selling the house, before finding out about Caroline's job and before the big pot luck at church.

That was the moment — the memorable moment when I learned I was important!

Evelyn Witter is a freelance writer from Milan, Illinois.

Public justice in education: a proposal for Ontario

... continued from page 14.

busing. The funding for busing was proposed to provide combined transportation arrangements with public school students, and the money for textbooks will likely be limited to the books approved for use in public schools.

This means that even these proposals are inadequate. But that is not the point. These proposals for limited support should be pushed as a very small step in the right direction *toward full public justice*, and as a way to thrust the continued injustice into public attention.

Students use and need textbooks. It should be easy to show the public and politicians that it is an injustice for independent school students to be *denied* books — which are available to their neighbours in public and separate schools — because they attend independent schools. Busing is even more easily associated with injustice and discrimination because blacks in the American South had to sit in the back of the city buses. "Independent school students aren't even allowed to ride in the back of public school buses," we could say with righteous indignation!

The busing issue would also make for an interesting project that could involve all independent school students, without exploiting them. If busing were an issue, it would make logical sense to bus independent school students, teachers, and some parents to Queen's Park for a rally to publicize our cause. Most independent schools could afford to participate, and students would benefit from such an event.

Could our politicians, the media, and the public ignore 50,000 students, their parents and teachers asking for equality in busing and for the textbooks that *are* provided to public and separate school students? I think we could make a powerful public statement for educational justice.

Perhaps such a campaign could help to rejuvenate and focus the campaign for financial justice in education. It would at least educate the public about present discrimination. If it were successful, it might provide a healthy beginning of support for independent schools.

Such support is more important than the money that might flow to independent schools. The real importance here is the Christian witness: we must let our society know that state-sponsored secularism should not be the only legitimate option for the education of children in Ontario.

John Vriend is a professor of education at Redeemer College, Ancaster, Ont.

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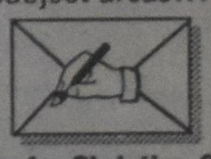

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Poetry

Linda Siebenga
Blackfalds, Alta.

Guilt

Who could lift the guilt
that wrapped its foggy tentacles
around my throat
loaded its weight
on my shoulders
settling so deep
in my soul
that my bones ached?

Real guilt
or a phony variety
that breathed its ugly breath
in the dark hours of night
choking the hope
out of life.

Would I wear this guilt
forever
like an albatross
if He hadn't offered
to lift it from my neck
and hang it
on His shoulders?

Tony Boer
Hamilton, Ont.

First Day On The Job

First day on the job.
Shall I pray before I eat?
I glance at the two men in the lunch room.
Now's my chance.
I close my eyes
and place my hands
(two incomplete fists)
unfolded
above my eyebrows.
I begin to pray from within.
"Lord, bless this food ..."
Suddenly —
with the intensity of the wind outside
the light in the room flickers.
The older man harangues the light.
"For Christ's sake, make up your mind!"
The younger man across from me
laughs uproariously.
The prayer is abandoned.
My hands, now folded, rub "tired" eyes.
I look furtively at the old man.
Not convincing enough?
I stretch my arms across the table
intent on erasing every trace
of ritual prayer begun.
"Tired?" the old man asks.
"Yeh," I mumble.
"Well, it's your first day on the job.
"You'll get used to it."
"I suppose so."

The Crack in the Door

Prying open my soul
to the Almighty
with a tongue of praise

in the hollowness
of grief
guilt
or any shadow
of darkness

to let a shaft
of His light
sift through
the cracks.

Loving God

Knowing the words
to say.
Even feeling them
from my heart.
But not always
living them
in my life.

Where do I bury them?
In my intellect
on file?
Or so deep
in my inner being
that they never
surface?

Shall I pin them
on the tender edges
of my heart
where every neighbour's
nudge is felt
and every child's tear
reminds me
that the Word
became flesh?

The Sports Show

Yamahas
Suzukis
Harley Davidsons
power and freedom

Speed boats
campers
with plastic-perfect
interiors

We gaze with loving eyes
"For one brief shining moment"
experiencing the dream
of possession

A seed of desire
grows
into a need

After School

At the water's edge
A young boy stands,
A rock between his hands.

On the surface of the creek
a discarded bottle floats by,
The enemy ship.

Careful calculations
Radar screens flash
The bomb is launched toward its target.

The enemy ship shatters.
The fragments disperse.
A current of bubbles
scatters startled fish below.

"Mission accomplished!"
The soldier salutes
before turning to walk away.

Soon the ripples recede
erasing the evidence
of a boy's play.

One Body, Many Parts

Can a paragraph exist without sentences?
Sentences without words?
Word without letters?
Letters without sounds?

Can a forest exist apart from trees?
An orchestra without instruments?
Is he a king who has no subjects
Over which to rule?

The hand
The foot
The eye
Meaningless, isolated parts
Without the body as a whole

The gift to teach
The gift to heal
The gift to speak in tongues
Many gifts, but the same Spirit.

Male and Female
Jew and Gentile
Slave and Free
One in Christ.

Bridge the Gap

It is a Saturday night
I drive along Upper James.
While changing stations on the radio
I hear the voice of a preacher
and decide to listen for a while.

A car to my left pulls in front of me
Words on the license plate
boldly proclaim "Jesus is Lord!"

I rejoice
I do not know the driver
nor the man on the radio
but we share the greatest gift — Christ.

It is a Sunday afternoon
I walk through Gage Park
Reading the words on concrete
indecent and profane.

Behind me, I hear
two children arguing over a bike.
One rides away on it,
the other chases him, crying
and swearing.

I lament
I walk away

Dear Jesus, thank you
for coming,
Dear Jesus, come quickly again
and bridge the gap
between a Saturday night
and a Sunday afternoon.

Let free enterprise decide how many parks are needed, says capitalist

Robert VanderVennen

TORONTO — How should decisions be made about how much land should be devoted to public parks? asks Walter Block in "Fraser Forum," a publication of the Fraser Institute located in Vancouver.

By the invisible hand of Adam Smith, says Block. It was Smith who first spelled out the basic ideas of the free enterprise system in the early 1800s.

Block takes off from a recent statement by British Columbia's Minister of Parks Terry Huberts that plans are in the works to allocate 4.5 per cent of B.C. land for provincial parks, where commercial activities like logging are and mining are not permitted.

This follows a policy statement issued by the previous parks ministry that six per cent of the province should be given over to recreational areas. But now a coalition of environmental groups in B.C. says that's not enough, that 13 per cent of the province's land should be reserved for parks.

Who is right and how should you decide? Block says that there are really only two ways to make a decision like that. One is through central government planning, which in this case means a decision by the B.C. government. But Block says that that is exactly how decisions are made in the Soviet Union, even though the B.C. minister may ask for "input" into the decision. And we all know that the Soviet system has failed and is being dismantled.

The better way to decide, says Block, is to let the free enterprise system find out for us what is best. The profits received from park use will need to be equal to the profits received from alternative use of the land, such as from farming, mining, forestry and the like. If too little land is available for parks, then their profits will be greater than for other uses, and more land will be converted to use for parks. If we really have too much land for parks, their profits will be low and some of the land will be converted to more profitable use.

Block says that this is the only way to make such a decision that is not arbitrary, even though it will not appeal to environmentalists.

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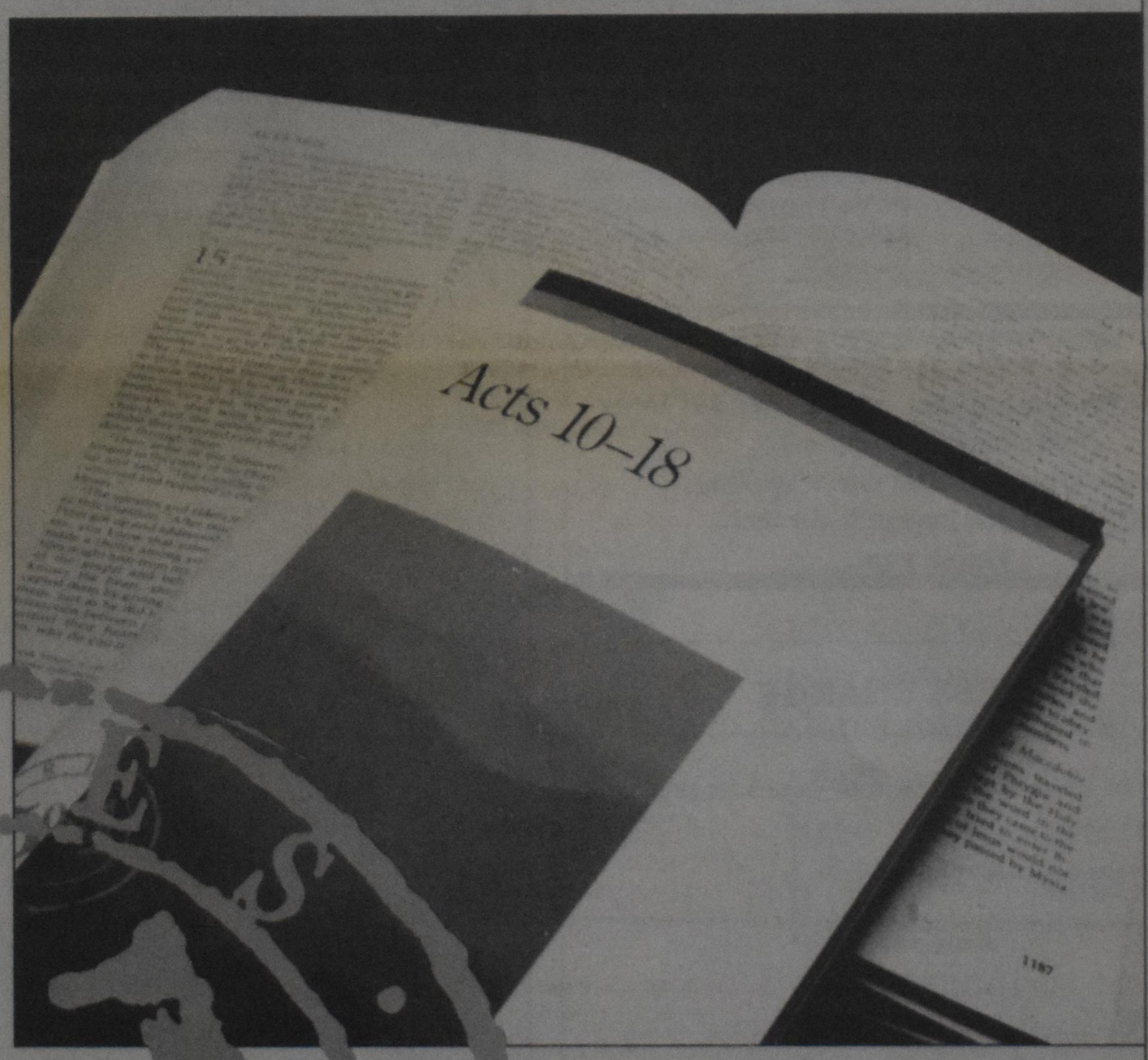

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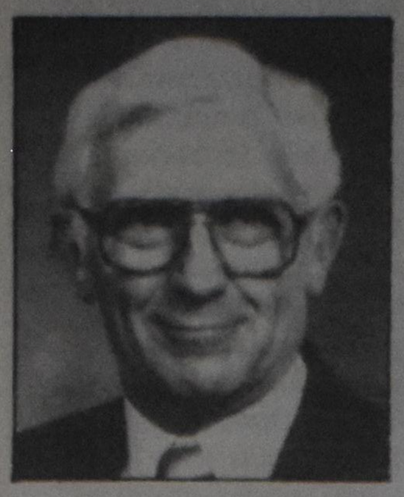

"As we become the Lord's property he chisels and works on us."

Freedom

One of the geographical attractions of the Christian school in Kingston, Ont., is its closeness to a shopping centre. All you need to do to get to it is to climb over a fence, cross the busy Bath Road, and you are there.

One day I used this closeness to send some students over with a questionnaire. I asked them to politely ask shoppers for their definition of freedom.

I did not realize that this form of soliciting was illegal, so within the hour they were (in a friendly manner) told to leave. However, they had written down the responses of well over a hundred folks.

It came to no surprise to us that all but one of the shoppers defined freedom as the right to do as one pleases. Some added a few limitations to this, but by far most of them did not. There was only one whose definition was different. He was a young man who first thought deeply while rubbing his beard and then said, "You are free only when you have been freed by Christ."

I think that the readers of *Calvinist Contact* would agree. Every so often, similar definitions show up in articles written. Yet, I am not so sure that we agree on the interpretation of it. I remember an elder who could not come to church because he had opened his business on Sunday. After I had approached him on this, he remarked that my vision was against scripture. "We have freedom in Christ," he said.

Our understanding of scripture, however, is often hampered by our individualism. In Psalm 107:14 the poet sang, "He broke away their chains."

Many of our readers migrated from overseas. Oh yes, Canada was very different. Customs, climate, coffee and a host of things were different and new. Yet, we remained the persons we were. Circumstances changed, but not we. But when the Lord allows us to peek into his Kingdom and then lets us enter while we are still "in the flesh," much more changes.

We change. As we become the Lord's property, he chisels and works on us. The Bible says that we become new creatures. Oh yes, I still have some of my temper and my heart continues at the same rate, but I have become a free person. I am free because the Lord removed the chains that do not belong. But at the same time, he ties me to himself. This will help me to do what he wants me to. It guides me on certain pathways. Should I not have his chains, I would wander aimlessly and fall back into bondage to the wrong one.

No, I am not free to do as I please and neither are you. In whatever I do, say, or even think, I have to keep him — and also his people — in mind. I may not become a stumbling block. I may not change things simply because everything else changes in the world. Not all thoughts that come up in my mind are necessarily wrong, but are they wise and responsible?

Yes, for me to be free means to be bound by the chains of love of my Saviour.

What about you, my friend?

William R. Rang is principal of Dunnville (Ont.) Christian School.

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Peter and Marja are IN

Dear P and M:

My husband is always late, no matter where he has to go. I'm the opposite and like to be on time. This creates problems, particularly when we go to church. The children and I are ready well ahead of time to leave the house, but if I didn't get after my husband we would never make it before the offering. As it is, we either make it in the nick of time or march in when the service has already started.

It bothers me to be late, but it especially frustrates me that I have to get my husband going. Instead of being in a happy mood to partake in the worship service, I'm on edge, upset and angry.

How do I handle this situation?

Dear Punctual:

By now you know that you will never change him. He can only change himself.

For years now you've prodded him into being on time. He has happily played the part of the child, knowing that you would get him where he had to be.

What change can you make? You can retire from being the police officer and the parent in his life.

Specifically, with respect to this coming Sunday, inform him that you'll be leaving for church at such and such a time. Do warn him that you and the children will go without him if he's not ready. Then on Sunday, if he's not ready, simply go to church at the stated time. Afterwards, come home, put on the coffee, and avoid any nagging or arguments. Repeat this for as many weeks as it takes for him to become responsible for arriving on time. While it won't be easy to do, it will be worth it in the long run.

By all means, keep your sense of humour. Here is another example of the fact that opposites attract. Ogden Nash's verse, "We Don't Need to Leave Yet, Do We? Or, Yes, We Do!" ends with these relevant lines:

Oh, the first kind always wants to start now
and the second kind always wants to tarry,
Which wouldn't make any difference,
Except that each other is what they always marry.

Dear P and M:

I'm in Grade 10 and, generally, I think I'm a loser! My grades are poor even though I try my best. I'm not good-looking (a general consensus). My older brother, Grade 12, is a good athlete, a top student and involved in a lot of activities. People ask why I'm not like that. I'll admit I'm jealous although I guess I am not allowed to be. Girls don't look at me and I don't have many friends. At times I'm lonely and depressed.

My Dad says it will pass. Is he right?

Dear Uniquely You:

Don't try to be like your brother. God doesn't make clones. You are unique and special in your own way. So be yourself! When people compare you to your brother ask them: "Hey, why aren't you like your brother?"

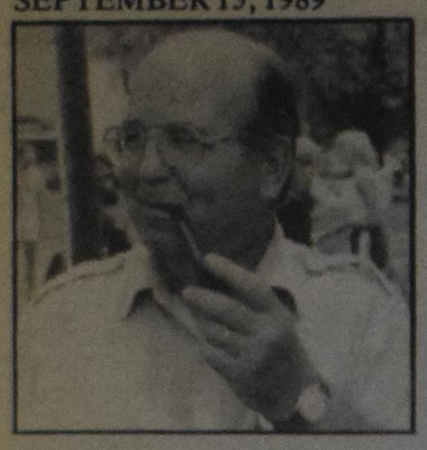
Part of growing up is discovering what you're good at. It takes a while to become comfortable with who you are. As you discover what it is that makes you "uniquely you," your feelings about yourself become more positive. So your dad is right. This phase in your life will definitely pass.

At high school, "looks" seem to get you noticed. But it's personality that gets you liked. People are attracted to a sense of humour, a lively approach to life and an interest in others. You have what it takes because you are sensitive and able to communicate your feelings well.

It has to begin with you. Right now you're projecting a "poor me" image. You think you're a loser; consequently, others think so, too.

We're confident that you will find your place in life. Your experience of school will change when you begin to believe it, too.

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Willy Suk-Kleer, Bert Witvoet.



Comment with a wink

We shall overcome ... (Confessions of a reformed couch potato)

Herman de Jong

We came back from our trip to the Netherlands fit as a fiddle. On one of our last days there, as we biked once more to the Blokker store in Haren to get some small presents for our grandchildren, my wife commented happily that her back hadn't been sore for weeks, and that nasty pain down her right leg was gone. Going her one better, I answered that the pain in *both* my legs had subsided to the wee-tiniest twinge.

Two hundred metres down the bicycle path, my wife suddenly sat erect in her saddle, not unlike Queen Elizabeth inspecting her troops. Firmly, as behooves a public health nurse, she said, "It's the walking and biking! Did you notice that fewer people seem to suffer from backaches here? And there aren't many men with paunches either!"

After a passing scooter had made us ride behind one another momentarily, she came beside me again and put her hand on mine as she used to do long ago, after we first met. Even today one sees young folks in Holland engaged in such bicycle intimacy. Any further attempts at togetherness would surely effect an intertwining — not of bodies — but of handlebars, and a splash into a canal or ditch. Bikes have the distinction (much more than the interiors of cars) of fostering healthy premarital relationships. It's alluring to continue this charming discourse, but I have a greater purpose in mind. There is a way to overcome our backaches and paunches! We shall and must overcome!

Spectator sports

The ultimate success in any marital relationship is to look upon a spouse's exposition of a firm truth (especially when it is linked to glaring reality) as prophesy. Statements like "It's the walking and biking" cannot but leave a memorable impression on a person who spends most of his non-nocturnal time anchored to his car, desk or TV chair. In vain, I too had searched for a Dutchman equal to me in girth, and my sciatic nerve — that long thorn in my body — had been strangely quiet. Indeed, could it be the walking and biking?

Back in Canada we decided to try it out. However, buying bicycles was out of the question. You aren't exactly swimming in money when you return from a trip overseas. Moreover, several bicycle salespeople told us that below $400 you just get a pile of garbage. My wife's problem was soon solved. A colleague of hers was moving to the North West Territories and didn't want to take her bicycle along. I have only one colleague and she lives all the way in Edmonton. As so often in my life, I had to depend on my ingenuity.

In situations like this, it's good to remember that seven kids left the nest and corresponding bike remnants in the attic. But our attic is foreign territory to me. It's right above my Friendship office and I hear mice tripping there. Sometimes one or two come down and nibble away at the pages of my *Matthew Henry's Bible Commentary*. Parts of Genesis and Revelation are quietly digested where this man fears to tread: the attic. It's not that I am scared of mice! But who knows how big they've grown on the Alpha and Omega of that dear old book. It happened to humans as they took these Bible books apart ....

Anyway, I gathered enough courage to climb up and throw a frame, two wheels, a saddle and a set of handlebars through the attic door. That's all you need to assemble a bike. The back wheel was missing the ten-speed stuff, but since the area around Jordan Station is as flat as the Flevo Polder, one speed should suffice. I bought $22 worth of brakes and tires and I was in business.

After seven weeks of walking and biking I haven't felt so good for a long time. Slowly I'm feeling the tight muscles in my body freeing themselves up. "Pang" goes my gluteus maximus and I smile: another one. "Ping" goes the biceps femoris and suddenly I can take longer strides.

Time to smell the roses

To my amazement all this walking and biking had another side-effect. I'm becoming much more intimate with the area in which I live. Oh, those cars! They are so *very* detrimental to truly planting roots in a new country. Why is the country of our birth still so dear to many of us introvert immigrants?

Is it because long ago, as we walked and biked the length and breadth of it, we had time to observe close details: a cobblestone missing here, a tree dying of elm disease there, the black-painted iron dates on old houses and the green moss on old roof tiles?

We didn't speed past things, and slowly an inexhaustible array of pictures imprinted themselves in our minds, giving us a sense of belonging, creating the Hollander. And then we transplanted ourselves — and things were never the same. We experienced closeness within our own faith communities and families, but did we also become intimately involved with the land, the cities or streets in which we lived? In short, did those of us who are immigrants become Canadians in the same mysteriously personal, intimate manner that we were Hollanders many years ago?

Today as I walk along the orchards I shall pick up the fallen peach which I put in the sun to ripen yesterday. Today the house on Second Avenue will look more familiar than yesterday. Today I'll stop and talk to the carpenters who are building a house down the road.

Walk and bike! It's good for a paunch, backaches and shooting pains. It's good for shooting roots!

Herman de Jong lives, walks and bikes in Jordan Station, Ont.

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Thanks

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VAN HOUTEN:
A very special thanks to all our relatives and friends for the help, the many cards and words of comfort you have given to me in the time of sickness and passing away of my dear husband, John Van Houten. May the Lord bless you all.
Mrs. T. Van Houten
Hope Tower, Brampton, Ont.

Marriages

VANDERWERF-VANMANSUM:
Siebrand Van der Werf of Noardburgum (Fr.), the Neth., and Harry and Annette Van Mansum of Ottawa, Ont., are pleased to announce the forthcoming marriage of their children

HETTIE
and
GERRY

The wedding will take place on Friday, Sept. 22, 1989, at 1:30 p.m. in the local town hall of Burgum (Fr.), while a church ceremony will take place at 3 p.m. in the Reformed Church, Zevenhuisterweg 2 in Noardburgum (Fr.), the Neth. Rev. L. Adema will officiate.
Future address: 230 Woodfield Dr., Nepean, ON K2G 3W8.

Births

HEUVING:
With great joy and thanksgiving, Ben and Helena Heuving (nee Bakker) wish to announce the arrival of their son

GREGORY JAMES

born Aug. 15, weighing 7 lbs. Gregory is the first grandchild for Jim and Corrie Bakker of Putnam, Ont., and also for Frans and Maaike Heuving of Dorchester, Ont.
Home address: 710-750 Kipps Lane, London, ON N5Y 4R9.

HORNSVELD (nee Janssens):
With joy and thanksgiving to the Lord, Gordon and Glenda wish to announce the birth of their son

NICOLAAS HENDRIK

born Aug. 19, 1989, weighing 7 lbs 10½ oz. A brother for Heather, Nadia, Adalia, Esther and Sophie. Another grandchild for Henk and Nell Hornsveld and Hilda Janssens, all of Hamilton, Ont.
Home address: 2402 Glancaster Rd., R.R.#3, Mount Hope, ON L0R 1W0.

KUIPERS:
Wilfred and Dianna (nee Van Eck) thank the Lord for his gift of a second covenant child

JORDAN ZACHARY

born on Aug. 29, 1989, weighing 7 lbs 9 oz. Jordan is a welcome playmate for big sister Amber. He is the sixth grandchild for Mr. and Mrs. Ted Kuipers of Aylmer and the second grandchild for Mr. and Mrs. Jack Van Eck of Waterdown.
Home address: 277 Harris St., Ingersoll, ON N5C 1Y5.

Marriages

VANDUYVENVOORDE-VOS:
With joy and thanksgiving to the Lord, Peter and Jane Van Duyvenvoorde gratefully announce the forthcoming marriage of their eldest daughter

SHARON MARGARET
to
GEORGE FRANCIS

son of George and Frances Vos. This celebration of love will take place, D.V., on Saturday, Sept. 16, 1989, at 3 p.m. in Covenant Chr. Ref. Church in St. Catharines, Ont. Pastor Peter Slofstra officiating.
Future address: 206 St. Catharine St., Smithville, ON L0R 2A0.

VANWYLICK-RIZZO:
Johanna and Joseph van Wylick are pleased to announce the marriage of their daughter

CECILIA
to
WILLIAM

son of Elda and John Rizzo. The ceremony will take place, D.V., on Sept. 23, 1989, at 2 p.m. in St. Kevin's Roman Catholic Church, Welland, Ont. Father Steve Collins officiating.
Future address: Upper 118 Merritt St. W., Welland, ON L3C 4T4.

FABER-RUMPH:
Because you have shared in our lives through your friendship and love, we,

JUDY
and
RICH

together with our parents, Mr. and Mrs. John Faber and Mr. and Mrs. Hank Rumph, invite you to share in our joy as we exchange vows on Friday, Sept. 22, 1989, at 7 p.m. in First Chr. Ref. Church, 388 Ottawa St. South, Kitchener, Ont.
Future address: Apt. 105, 1 Bernick Dr., Barrie, ON L4M 5K1.

Anniversaries

Congratulations to Wout and Marie Van Laren (nee Krommenhoek) on their 50th wedding anniversary.

Schiedam, the Neth. Guelph, Ont.
1939 September 27 1989
With joy and thanksgiving we hope to celebrate, D.V., the 50th wedding anniversary of our parents, grandparents and great-grandparents

WOUT and MARIE VAN LAREN
(nee Krommenhoek)

"For the Lord God is a sun and shield." (Ps. 84:11)

"Trust in the Master Weaver"
When gray threads mar life's pattern
And seem so out of line
Trust the Master Weaver
Who planned the whole design.

For in life's choicest patterns
Some dark threads must appear
To make the rose threads fairer
The gold more bright and clear.

The pattern may seem intricate
And hard to understand
But trust the Master Weaver
And his steady, guiding hand.

We are grateful to God that He has spared them for us and for each other for so many years and we pray that He may continue to care for them in the future years.
Love from all of us:
Nellie & Pieter Plate — Kitchener
Al and Astrid Hartholt — Hamilton
Robert, Sarah
Walt Hartholt and Nancy
van Leeuwen (friend) — Ancaster
Ramona Hartholt — Hamilton
Mari & Henny van Laren — Rexdale
Mark, Julia, David, Erica, Krista
Chris & Jane van Laren — Sebringville
Walt — Sioux Center, Iowa
Michelle, Kathryn, Christine
Marijke & John McNiffe — Guelph
Home address: 546 Whitelaw Rd., Guelph, ON N2K 1A2.

Events

AUSTRALIA — Single adults: Planning to visit Australia? Come to our **Tarsus Convention, Dec. 29 - Jan. 5,** at beautiful **Camp Manyung, Mt. Eliza, Victoria.** Theme: "Signs, Wonders, Miracles and the Christian Responsibility." **Contact: Tarsus Australia, Henriette Vis, 48 Churchill Park Dr., Endeavour Hills, Victoria, Australia 3802.**

Anniversaries

Barneveld September 30 Nepean
Gelderland 1939-1989 Ontario
We are pleased to announce the 50th wedding anniversary of our parents and grandparents

WILLEM and AARTJE
VAN DE VISCH
(nee van de Kleut)

May God continue to bless you in the years to come.
Willy van de Visch
Bep & Ken de Haan
Anita, Bill & Kathy, John & Jarmila
Ray van de Visch
Steven & Rose (girlfriend), Shawn, Sharon
An open house will be held on Saturday, Sept. 30, at Calvin Chr. Ref. Church, Merivale Rd., Nepean, Ont., from 3:00 - 4:30 p.m.
Best wishes only.
Home address: 93 Tower Rd., Nepean, ON K2G 2G1.

1964 September 5 1989
With praise and thanks to God, we celebrate with our parents

JOHN and JANET WIEBENGA
(nee Bosman)

their 25th wedding anniversary.
Thanks, Mom and Dad, for all your love and support.
With love:
Bernie & Winnie
Alex
Evelyn
John
William
Home address: 11 Cedar St., Guelph, ON N1G 1B9.

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Anniversaries

Doorn Grimsby
1924 September 18 1989
Sixty-five years
"I will praise you with music, telling of your faithfulness to all your promises, O Holy One of Israel. I will sing your praises for redeeming me." (Ps. 71:22, 23)
We rejoice and give thanks to the Lord for his unfailing love shown to our parents, grandparents and great-grandparents:

WILLEM FREDRIK and
ADRIANA CORNELIA VEENHOF
(nee Van Os)

as they celebrate their 65th wedding anniversary. Our hearty congratulations; love from us all.
Bill & Dorothy Veenhof — St. Catharines, Ont.
Jacquie & Howard Vanderwier
Mark, Darrick, Karen, Leonard, Jonathon
Diane & Paul Droppert
Rachel, David, Bryan, Steven
Heather & Henry Kikkert
Julie, Timothy, Michelle, Daniel
Anne & Marten Vyn
Jannelle, Benjamin, Joshua
Bill
Nick & Anita
Derek
Nic & Jane Veenhof — London, Ont.
Bill & Arlene Veenhof
Nico, Alysia
Margaret & John Johnston
Christoffer, Ashley
Audrey & Mike Inglis
Kimberley, Alan, Brittney
Beverley & John Harding
Janny & Jan Bijsterbosch — Zuidbroek, the Neth.
Herma & Bert Dijkema
Sanne, Marloes
Rianne
Wim
Fred & Dinah Veenhof — Kitchener, Ont.
Ric & Edie Veenhof
Michael, Chad
Holly
Cory & Richard (friend)
Toni & Jack Keefe — Corunna, Ont.
Steven
David
Matthew
Home address: Shalom Manor, 12 Bartlett Ave., Grimsby, ON L3M 4N5.

Andijk Woodbridge
1949 September 20 1989
"The Lord is my Shepherd, I shall lack nothing." (Ps. 23:1)
Join us in praising God for his faithfulness as we celebrate the 40th anniversary of our parents and "opa and oma"

EVERT and JOHANNA
WESTERNENG
(nee van Rossum)

May God continue to shower you with the blessings of his love and faithfulness, that your lives may be filled to overflowing with all his goodness.
We love you!
John & Fena Van Loenen — Tottenham, Ont.
John Paul, Troy, Megan
John & Doreen Horlings — Loretto, Ont.
Janessa, Kristen, Renee, Jeremy, Danielle, Andrew
Henk & Twila Westerneng — Newmarket, Ont.
Johanna, Kyle
Edward & Pat Westerneng — Utopia, Ont.
Rudy, Gregory, Jenna

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Classified

Anniversaries

Congratulations to Paul and Grace Wiersma (nee Mulder) on their 50th wedding anniversary.

Diever Glen Morris
1939 September 28 1989
"Commit your way to the Lord and trust in him" (Ps. 37:5).
With praise and thanksgiving to our faithful God, we announce the 50th wedding anniversary of our parents and grandparents

PAUL and GRACE WIERSMA
(nee Mulder)

May the Lord continue to bless you and keep you in his care. With love from all of us:
John & Louise Wiersma — Pickering
Paul, Amanda, Edward, Robert
Harry & Thea Wiersma — Ancaster
Jennifer, Elaine, MaryAnn, Christina
Henry & Dianne Wiersma — Beamsville
Steven, Sandra, Jeffrey, Laurie
Jerry & Barb Wiersma — Paris
Julie, Richard, Matthew, Jenny
Open house reception will be held on Sept. 29, 1989, at 8 p.m. at Sherwood Restaurant, 799 Colborne St. E., Brantford, Ont. Relatives and friends are invited to share in this joyful occasion. Best wishes only.
Home address: Glen Morris P.O., Glen Morris, ON.

Obituaries

"Blessed are those that die in the Lord."
On July 19, 1989, the Lord took unto himself our dearly beloved husband, father, grandfather and great-grandfather

Mr. LOUIS (Lieuwe) BRANDSMA

at the age of 82.
Beloved husband of Mrs. Klazina Brandsma (nee Timmer).
Besides his loving wife, Klazina, Louis is survived by two daughters:
Mrs. Anne (Henk) Wamsteeker
Mrs. Pauline (W. Henry) Withage
both of Lethbridge, Alta.
and four sons:
Louis (Betty) Brandsma
John (Jenny) Brandsma
Peter (Elly) Brandsma
all of Lethbridge, Alta., and
Jake Brandsma — Newark, Calif.
20 grandchildren and 30 great-grandchildren. One sister in the Netherlands and one brother in Edmonton.
The funeral service took place at First Chr. Ref. Church of Lethbridge, Alta., with Rev. Joe Tuininga officiating.
Correspondence address: 1804-2nd Ave. 'B' North, Lethbridge, Alta.

Obituaries

"Fear not ... I have redeemed you. I have called you by name. You are mine." (Is. 43:1b)
Having lived 80 years with dignity and courage, our mom and oma

HARMINA JOHANNA BERKENBOSCH
(nee Groot Roessink)

went home to be with her Lord, on Aug. 22, 1989.
It is the quiet strength and deep faith, which characterized her life, that we will remember. We will miss her.
Predeceased by her husband John on Dec. 1, 1974, and two children, Annie and Harry (in the Netherlands).
She will be lovingly remembered by her children:
Herman & Teenie Berkenbosch — Montreal
Gerrie & Jake De Hoog — Edmonton
Hermien & Joe Oostenbrink — Edmonton
John & Ann Berkenbosch — Edmonton
Josie & Winson Elzinga — Peers, Alta.
Roy & Grace Berkenbosch — Grand Rapids
23 grandchildren and four great-grandchildren, as well as by her dear relatives, both in Canada and the Netherlands.
Interment took place at Westlawn Memorial Gardens on Saturday, Aug. 26, 1989, which was followed by a service of memory and hope in Third Chr. Ref. Church, Edmonton, Alta.
It was Mom's wish to give God the praise and glory for the life she could live among us.

Help Wanted

Single male or female dairy worker required for 100-cow dairy in Central Alberta. Call (403) 782-5960 or 782-4869.

Secretarial position
The Hamilton office of the Christian Labour Association of Canada is in need of a permanent part-time secretary. This position would require a person with good typing and grammar skills (word processing would be an asset) to work five days a week from 1-5 p.m. For further information, please contact Maynard Witvoet at (416) 575-9544.

Obituaries

"The Lord is my light and my salvation — whom shall I fear? The Lord is the stronghold of my life — of whom shall I be afraid?" (Ps. 27:1)
On Aug. 25, 1989, the Lord took unto himself, very suddenly for us, but at his appointed time, our dear daughter-in-law and sister-in-law

NATALIE ROSE SYTSMA
(nee Dwornik)

in her 51st year.
Dear wife of Bernie Sytsma.
Mother of:
Linda
Orval
Steven
Roseanne
Lovingly remembered by:
Mom & Dad Sytsma
Jack & Tinie
Bill & Jenny
Garry & Harmene
Peter & Jean
nephews and nieces.
Correspondence address: R.R.#1, St. Anns, Ont.

After a long struggle with cancer, the Lord took home our dear sister, sister-in-law, aunt and great-aunt

TJAMKE JELLES VANDERLUGT
(nee Doorduyn)

in her 79th year.
Predeceased by her husband Abraham in 1983.
A. Visser-Doorduyn — Den Haag, the Neth.
L. Doorduyn
N. Doorduyn-Lieuwes — Den Haag, the Neth.
J. Vander Does-Doorduyn
C. VanderDoes — Delft, the Neth.
P. Doorduyn
M. Doorduyn-Naaborg — Delft, the Neth.
A. Binnema-Doorduyn
A. Binnema — Mississauga, Ont.
A. Doorduyn — Bilthoven, the Neth.
Correspondence address: c/o 918 Golfview Rd., Peterborough, ON K9J 7W4.

At home on Wednesday, Aug. 23, 1989, the Lord called home

HENDRIK (Hank) VAN HARTEN

in his 80th year.
Beloved husband of Rie Van Harten (nee Praagman) and the late Lamkje Van Harten (1980), who was the mother of his children.
Teunie & Jack Van Eck — Waterdown, Ont.
Peter & Sandy Van Harten — Burlington, Ont.
Loved opa of Dianna & Wilf Kuipers, Jo-Ann & Dennis Voorberg, Hendrik (Gus) Van Harten, Hero Van Harten, Toban Van Harten, and one great-granddaughter Amber; also a great-grandson Jordan, born Aug. 29, 1989.
Survived by one brother, Cor Van Harten, and his wife Janny in Canada, and nine brothers and sisters in the Netherlands.
Funeral services were held on Friday, Aug. 25, 1989, at Burlington Chr. Ref. Church, New Street. Pastor Jack Kerkhof officiated.
Correspondence address: 3260 New Street, Apt. 101, Burlington, ON L7N 3L4.

Help Wanted

Interested in youth work? Are you enthusiastic and really care for kids? Then consider an opportunity for service in a Christ-centred residential program for children with emotional and behavioural problems. Live-in child care worker positions commence in September. Apply to:
Mutual Support Systems
R.R. #1, Perry Rd.
Wellandport, ON L0R 2J0
(416) 899-2311

Help Wanted

CARING FOR KIDS Mutual Support Systems, a residential program for children, is looking for families in the Niagara Peninsula that would provide foster care for a child in their own home. Please reply to:
Mutual Support Systems
R.R.#1, Perry Rd.,
Wellandport, ON
L0R 2J0
(416) 899-2311

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Tel. 05291-1960

Vacations

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K0K 2X0
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Offer valid till December 20, 1989
For reservations, write or phone:
Tulip Motor Inn
R.R.#3, Huntsville, ON P0A 1K0
Phone (705) 789-4001

Help Wanted

Shalom Manor
Christian Homes for the Aged Inc.

has an opening for an RN, approximately four shifts per week, or two RN's to share this position.
The applicant(s) should be able to speak Dutch and English, give Christian leadership and direction, be certified or eligible for registration as an RN in Ontario.

Send resume to:
Mr. H. John Kamphuis, Administrator
c/o Shalom Manor
12 Bartlett Ave., Grimsby, ON L3M 4N5
Tel. (416) 945-9631

Closing date October 2, 1989

Classified/Events

Help Wanted	Help Wanted	Wanted	Wanted	Miscellaneous

THE KING'S COLLEGE
A Christian Liberal Arts College

Capital Campaign Director

The King's College, a Christian liberal arts college, requires a CAPITAL CAMPAIGN DIRECTOR to organize and implement a capital campaign to fund the development of a new campus.

Duties include: the development of a strategic plan; recruit, train, and direct volunteers; initiate publicity and fund-raising events.

Qualifications include: strong organizational and written/verbal communication skills; related experience in fundraising or equivalent project management; familiarity with Christian college missions and educational philosophy.

Please submit resumé and three references, in confidence to:

Mr. John Rhebergen
Vice-President of Administration

The King's College
10766-97 Street, Edmonton, AB T5H 2M1
(403) 428-0727

Store Manager

Full-time position for busy store. Applicant must have good common sense, people knowledge. Experience is a definite asset. Apply to:

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(416) 689-8756

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(416) 689-8756

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a young, growing congregation of 90+ families, now vacant, is seeking a **new, energetic pastor** to lead us in creative worship, active congregational life and reach-out programs in the community. A church profile is available upon request. Send inquiry and resume to:

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Mail cheque or money order to:
Bill Hegi
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NEEDED

The Jarvis Chr. Ref. Church needs 10 copies of "By Grace Through Faith" by Dr. R. Kooistra. Do you have a copy/copies you are willing to part with? Please contact: **Rev. N. Cornelisse, R.R. #1, Jarvis, ON N0A 1J0. Phone (519) 587-5043.**

Events	Events

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(416) 741-2140

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★★

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St. Catharines, ON
L2W 1A1

Send your questions to Peter and Marja c/o Calvinist Contact. Confidentiality is assured.

Events/ Church

Catholic Church revises catechism instruction

OTTAWA (CCCB) — The fall of 1989 marks a change in Catholic religious education publications in Canada. As the "Come and See" fourth-year program *(Born of the Spirit* series) replaces the former fourth-year program, the last text bearing the name *The Canadian Catechism* will cease to be used.

Bernadette Tourangeau, the director of the National Office of Religious Education (NORE), explained that the change came about over the years as "we came to a much clearer idea of what a catechism is, and how the Christian community catechizes its members."

A recent Vatican statement defines "catechism" as "concise and clear exposition of the essential and fundamental contents of the faith and of Catholic morality." The Vatican plans the release of *A Universal Catechism* sometime in 1990.

The materials produced by NORE in the *Born of the Spirit* series are "not catechisms but catechetical materials," said Tourangeau. "They are offered as aids to the Christian community to assist in the child's formation and developing relationship with God."

Church news

Christian Reformed Church

Accepted

— to Waterloo, Ont., Rev. Dan Tigchelaar of Covenant, St. Catharines, Ont.

Senior Citizens' Day
Redeemer College
Tuesday, October 31, 1989

9:30 a.m. - Registration and Refreshments
10:00 a.m. - Program
Dr. Henry Brouwer
Earthkeepers: What Have We Done? Where Are We Going?
Lunch - $7.50 per person

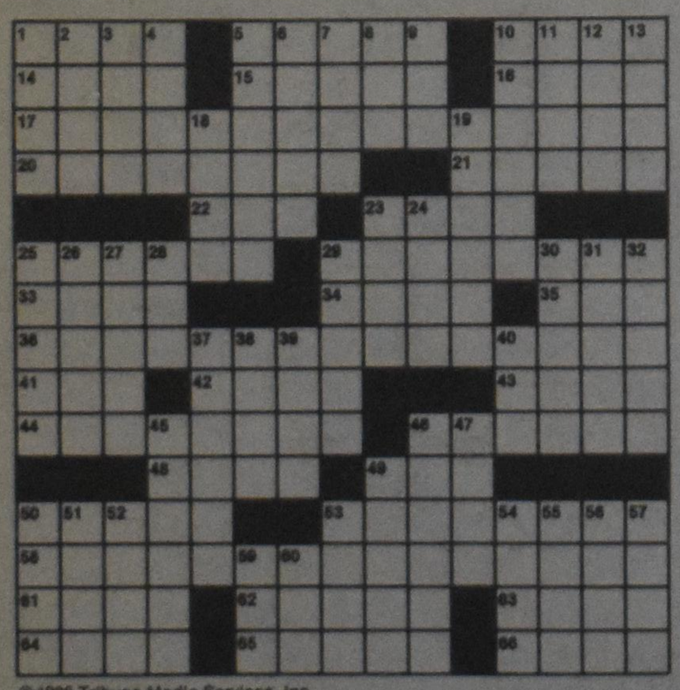
All Seniors Welcome!
Join us for a day of worship, fellowship, and fun.

Redeemer College
Ancaster, Ontario L9G 3N6
Tel: (416)648-2131

Contact us if you plan to attend!

Weekly puzzle

by Martha J. De Witt



ACROSS
1 Handles clumsily
5 Ballroom dance
10 Gag
14 Farm unit
15 Vegetable
16 Mimic
17 Bogart film
20 Judgment
21 Sam or Remus
22 Driver's item
23 Tempo
25 Assassin
29 Separates
33 Atmosphere: pref.
34 Otherwise
35 — Lanka
36 Brando film
41 A Fleming
42 "The — Not Taken"
43 Accuse
44 Like some typing paper
46 Partook
48 Bacchanalian cry
49 Medieval poem
50 In agreement
53 Like Adonis
58 Insects
61 Assist in crime
62 Nostrils
63 Review texts
64 Magic charm
65 Resided
66 "— Goriot"

DOWN
1 Dabs
2 Yearn
3 Small bird
4 County capital
5 Tree
6 In the bag
7 Pleasant
8 Tibetan gazelle
9 Ms Jillian
10 Excursions
11 Oil cartel
12 Bottom of a ship
13 River to Donegal Bay
18 Regale
19 Friend
23 Ointment
24 Gaelic
25 Composer Erik
26 He wrote "The Merry Widow"
27 Matador's milieu
28 "— are my sunshine"
29 Civil War general
30 Acting award
31 Incriminate falsely
32 Amerced
37 Carved
38 Wolf
39 New Haven school
40 — wink (quickly)
45 Upper house
46 Least goofy
47 Cover
49 Tag
50 Not open, not shut
51 Forbidden
52 Frank
53 Present
54 Short distance
55 Ye — Shoppe
56 Golda of Isr.
57 Medieval fortress city
59 Upshot
60 Adage

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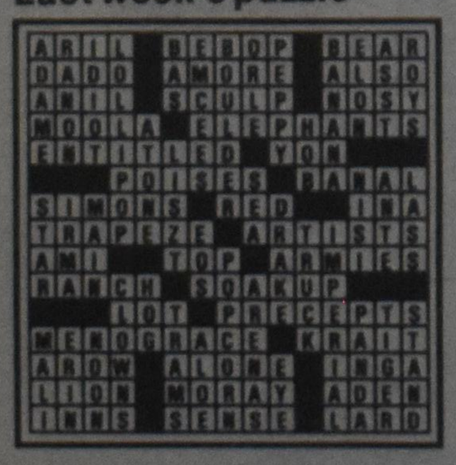
Last week's puzzle



A	R	I	L		B	E	B	O	P		B	E	A	R
D	A	D	O		A	M	O	R	E		A	L	S	O
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T	R	A	P	E	Z	E		A	R	T	I	S	T	S
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A	R	O	W		A	L	O	N	E		I	N	G	A
L	I	O	N		M	O	R	A	Y		A	D	E	N
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Calendar of Events

Sept. 15 Contemporary Christian singer Steve Camp in concert at Redeemer College, **Ancaster,** Ont. For tickets call (416) 648-2131.

Sept. 16 10th anniversary of Shalom Manor. Special service at 2 p.m. at Mountainview CRC, **Grimsby,** Ont. Open house at the home immediately following.

Sept. 16 32nd annual convention of the Ontario CRC School Association. Theme: "Let's get enthusiastic for the Lord." From 8:30 a.m. - 4:30 p.m. at Providence CRC, **Beamsville,** Ont.

Sept. 20-24 25th anniversary of Trinity Christian School, **Burlington,** Ont. **Sept. 20:** Opening kick-off day starting at 11:30 a.m. Massed student choir, tree-planting ceremony and luncheon with honoured guests, including the Hon. Lincoln M. Alexander, Lieutenant-Governor of Ontario. **Sept. 22:** Reception and banquet starting at 6 p.m. in the Royal Botanical Gardens Banquet Hall. Speaker: Mel Elzinga. **Sept. 23:** Open house at the school from 12-4 p.m. **Sept. 24:** Special church service at 3 p.m. in Park Ave. Church led by Pastor Jerry Hoytema. For info. call (416) 336-5619.

Sept. 22 "Healing Co-Dependency: The Journey from Shame to Respect," a LifeCycle Learning Workshop with Dr. Marilyn Mason. At the Sheraton Centre Hotel, 123 Queen St. West, **Toronto,** Ont. To register call (617) 964-5050.

Sept. 22 Dedication of new building, Centennial Chr. School, **Terrace,** B.C. Potluck dinner at 5:30 p.m. followed by ceremony at 7:30 p.m. For info. call (604) 635-2418.

Sept. 22-23 All-Ontario CCM-CRC Conference in Maranatha CRC, **Woodstock,** Ont. Theme: "Contending for the faith according to the Word." For info. call (416) 562-5196.

Sept. 23 Coffee Break & Story Hour Inspirational Rally 1989 at Redeemer College, **Ancaster,** Ont. To register contact: Olga Anjema, R.R. #2, Wyoming, ON N0N 1T0 or phone (519) 786-5557. Absolute deadline is Sept. 14!

Sept. 23 Rev. Guy Corvers' 25th anniversary in the ministry. Social gathering at 8 p.m. at Knox Christian School, **Bowmanville,** Ont. For further info. call (416) 983-9296.

Sept. 23 Salem Chr. Mental Health Association membership meeting (10:00 a.m. - 12:30 p.m. at 5920 Atlantic Drive (CLAC head office), **Mississauga,** Ont. Directions: take Dixie Rd. N. off Hwy. 401 to Enterprise Rd. E., then go north on Atlantic.

Sept. 29 CBC artists Jan Overduin (organ) and Erik Schultz (trumpet) in concert at 8 p.m. at Grace CRC, **Scarborough,** Ont. Also contemporary art exhibit by Canadian artist Wilhelmina Kennedy. Admission $10.

Sept. 29-Oct. 1 Back-to-God Hour rallies in B.C. featuring Rev. Juan Boonstra. **Sept. 29:** 8 p.m. at Mountain View Assembly, **Smithers; Sept. 30:** 7:30 p.m. at Second CRC, **Abbotsford; Oct. 1:** 11:30 a.m. at First CRC, **Victoria; Oct. 1:** 6:30 p.m. at Maple Ridge CRC, **Maple Ridge.**

Sept. 30 "Building a Better Workplace," a CLAC-sponsored conference from 9 a.m. - 3 p.m. at Redeemer College, **Ancaster,** Ont. Keynote speaker: Dr. John Redekop. Workshops led by Mark Larratt-Smith, Neil Roos and Ed Vanderkloet. To register call (416) 670-7382.

Oct. 1 First Ladner CRC, **Delta,** B.C., gives praise and thanks to the Lord for Rev. Herman Salomons' 25th anniversary in the ministry.

Oct. 5-14 Concerts by the Brouwer Brothers, trumpeters, and organist Andre Knevel. **Oct. 5:** Dundas St. Centre United Church, **London; Oct. 6:** First CRC, **Sarnia; Oct. 7:** Providence CRC, **Beamsville; Oct. 11:** Simcoe St. United Church, **Oshawa; Oct. 12:** Covenant CRC, **St. Catharines; Oct. 13:** Maranatha Can. Ref. Church, **Fergus; Oct. 14:** Central Presbyt. Church, **Hamilton.** All concerts at 8 p.m.

Oct. 11 Fall rally of the Ottawa-region CRC Ladies' League commemorating 35th anniversary. Location: **Athens,** Ont. For info. contact Mrs. Isabel Wouda, Box 359, Cobden, ON K0J 1K0.

Oct. 14 Official dedication of the new Hamilton & District Christian High School. Keynote speaker: Dr. Joel Nederhood. Keep this date open! More information to follow soon.

Oct. 14 Organ recital by John Wm. Vandertuin at Redeemer College, **Ancaster,** Ont. at 8 p.m.

Oct. 14 Christian Family Support Group for the emotionally ill and their families. At Christian Horizons, **Elmira,** Ont., at 10:30 a.m. Speaker: Mr. H. Faber on: "Estate Planning for the (psychiatrically) disabled." For registration phone (416) 639-1075.

Oct. 19 Fall rally of the Wyoming-region Canadian Fed. of CR Women, at First CRC, **Sarnia,** Ont.

Oct. 20-21 25th anniversary celebrations of London District Christian Secondary School, **London,** Ont. For info. contact Henk Vandezande at (519) 455-4360.

Oct. 21 30th annual meeting of the All-Ontario Diaconal Conference. At John Knox Chr. School, **Brampton,** Ont. Theme: "Encourage One Another." Open to all! For info. call Ben Vandezande at (416) 646-4511.

Oct. 21 1989 All-Ontario Holy Spirit Conference at Kennedy Rd. Tabernacle, **Brampton,** Ont. For info. about registration contact Christian Communications Centre at (416) 890-3222.

Oct. 28 Bazaar at Trinity Chr. School, **Burlington,** Ont. Fun and fellowship. Crafts, games, novelties, produce, good food and giant auction. Doors open at 11 a.m. Barbecue dinner at 4:30 p.m. (tickets required). Auction starts at 6:30 p.m.

Oct. 31 Redeemer College's Annual Senior Citizens' Day. Admission $7.50 p.p. including lunch. Registration at 9:30 a.m. For info. call (416) 648-2131.

Nov. 2 "Further along the road less travelled — Perspectives on spirituality and personal growth," a LifeCycle Learning Workshop with best-selling author Dr. M. Scott Peck. At the Skyline Triumph, 2737 Keele St., **Toronto,** Ont. To register call (617) 964-5050 or FAX (617) 965-5054.

Nov. 3-4 25th anniversary of the Christian School, **Agassiz,** B.C. Former teachers, alumni and friends are invited. For info. contact Mrs. B. VanderVeen, Box 858, Agassiz, BC V0M 1A0 (604) 796-2848.

Nov. 4 Fifth annual auction at the Christian School, **Sarnia,** Ont. Watch for local announcements.

Nov. 9 CFFO Provincial Board meeting from 10 a.m. - 4 p.m. in the CRC, **Georgetown,** Ont. For info. call (519) 837-1620 (a.m.) or (519) 338-3214 (p.m.).

Nov. 10 "Italian Baroque and Beyond," first of the Stained Glass Concert Series 89/90. With Boris Brott and the Amadeus Orchestra and the Redeemer College Choir. At 8 p.m., Redeemer College, **Ancaster,** Ont. Pre-concert lecture at 7 p.m. For tickets call (416) 648-2131.

Nov. 11 Concert of chamber music by pianist Mary VanderVennen, violinist Mara Westerblom and cellist Patricia Hiemstra, together with a dance performance by Gioia Seerveld. At 8 p.m., Grace CRC, **Scarborough,** Ont. Admission $10.

Nov. 17-19 Tenth Annual Fall Conference of Christian Reformed Singles. At Five Oakes Centre, **Paris,** Ont. Keynote speaker: Pastor Peter Slofstra from St. Catharines. Registration deadline is Sept. 5 ($5.00 late filing fee). For info. call (519) 453-5444 or 455-7109.

Dec. 2 "Adopt-A-Con" organizational and instructional meeting from 10 a.m. - 3 p.m. at John Knox Christian School, 82 McLaughlin Rd. S., **Brampton,** Ont. Bring your own lunch.

Why not place your event here?!

Books

Robert VanderVennen, book review editor

Faith and learning

The meaning of worldview

Stained Glass: Worldviews and Social Science. Edited by Paul A. Marshall, Sander Griffioen and Richard J. Mouw. Lanham, Maryland: University Press of America, 1989, 187 pp. Co-published by arrangement with the Institute for Christian Studies. Reviewed by David T. Koyzis, assistant professor of political science, Redeemer College, Ancaster, Ont.

For most Reformed Christians, the notion of a Christian worldview is by now so familiar as to be nearly a cliché. The biblical mandate to live all of life in obedience to Christ has usually been taken in Reformed circles to mean that we should think and act in accordance with a Christian worldview.

But what is a worldview? What are the origins of this concept and how did it find its way into the glossary of 20th-century neo-Calvinism, where its place now seems so secure? Ought we perhaps to rethink our acceptance of it? These are a few of the questions which the contributors attempt to answer in this volume. There is, of course, an ironic flavour to this exercise. After all, it could be argued that it is precisely out of a Christian worldview that the authors have been driven to re-evaluate the notion of worldview itself.

These papers were presented at a conference at Calvin College, Grand Rapids, Mich., in 1985. The subtitle of the collection is somewhat misleading and suggests that its contents have two roughly equal foci. But the primary emphasis of most of the contributors is on worldview itself. The secondary focus is not even social science *per se* (except for the articles by Jan Verhoogt and, to some extent, Pieter Drenth and Sander Griffioen), but on theoretical activity in general.

A principal difficulty which the concept of worldview presents to thoughtful Christians is that its roots lie very largely within the relativistic philosophies of the last 200 years. In reaction against the naive rationalism of the 18th century, the Romanticism of the following century correctly noted the influence on the scientific enterprise of different alternative visions of the world. But without the basis of a common appeal to rationality, theoreticians were left without any way to bridge the gulf between these visions. Humanity appeared to be isolated in self-contained universes between which there was no possibility of communication. A plurality of worldviews thus seemed inexorably to lead to a plurality of worlds, in the minds of many.

Appeal to a *Christian* worldview, then, would appear to leave faithful believers with little more than just another pair of coloured glasses through which to view their surroundings. And, to carry the analogy further, since colour preference is a matter of taste, any particular pair is no better or worse than any other. Obviously, this conclusion is unpalatable to confessing Christians, who believe that *their* worldview corresponds more truly to the way things are in God's creation. Most of the contributors treat this problem of relativism by trying in some way to account for the ontological givenness of creation as well as for the multiplicity of worldviews.

Antithesis and two sciences

One of the frustrations of reviewing (briefly!) a collection such as this is that the reviewer is tempted to try to interact with too many arguments. Rather than do this, I will concentrate on one essay which seems to me to present a significant challenge to the neo-Calvinist approach.

In his "On Christian Learning," Nicholas Wolterstorff disputes Abraham Kuyper's assertion that the existence of two humanities (i.e., believing and unbelieving) will inevitably lead to two sciences. This is an assumption, he asserts, which is rooted in the "religious totalism" of the Calvinist tradition (p. 65), but which is not the result of careful analysis of the history of the academic disciplines themselves (p. 59).

I cannot escape the impression that Wolterstorff is combatting a caricature, or at least a one-sided reading, of Kuyper's position in much of his essay. For example, Wolterstorff is correct, in my opinion, in holding that Christian learning is "faithful learning" and that "difference must be a consequence, not an aim" (p. 70) of this enterprise. While we can certainly expect faithful learning to be distinctive *vis-a-vis* non-Christian learning, we can also expect to find broad areas of agreement between the two.

But Wolterstorff does not think Kuyper would agree: "Kuyper's model fails to account adequately for the areas of consensus and controversy that actually exist within the sciences" (pp. 69-70). According to his reading of Kuyper, if there happen to be incidental similarities between Christian and non-Christian learning, it is solely because Christians are not being distinctive enough and are not consistently living out their worldview.

Here Wolterstorff's interpretation of Kuyper is only partially correct. Although Kuyper and his successors do emphasize the antithesis between belief and unbelief, they also alert us to the common or conserving grace of God. Thus incidental similarities may also be due to the fact that non-Christians have stumbled onto something genuinely true within the creation. Wolterstorff seems not to recognize that a Kuyperian could acknowledge this possibility and remain a consistent Kuyperian.

This volume will be of interest primarily to Christian academics and students concerned with relating their faith to their respective disciplines. Non-social scientists should not be deterred by the subtitle, which perhaps ought instead to read, *Worldviews and the Theoretical Enterprise.*

Friends of God

Wayne Brouwer

Night thoughts

"You probe my heart and examine me at night .... When I awake, I will be satisfied ...." **(Ps. 17:3, 15)**

A young playwright was anxious about the new drama he had written. He decided to ask the great poet Carl Sandburg to attend the dress rehearsal and give him a critique. Sandburg came all right, but slept through the entire performance! When the young writer complained, reminding Sandburg how much he had wanted the master's opinion, Sandburg replied, "Sleep *is* an opinion!"

Yawn!

Sleep comes rather easily for some people. Alfred Hitchcock had a nasty habit of falling asleep at parties. On one occasion, he had been asleep for nearly four hours when his wife woke him and suggested that they go home. "But it's only one o'clock!" he protested. "They'll think we aren't enjoying ourselves!"

Or take Prince Albert, husband of the great Queen Victoria. A typical line in a review of a concert given at Buckingham Palace was this: "The queen was charmed, and cousin Albert looked beautiful, and slept as usual."

Insomnia

Some people can sleep anywhere, anytime. But most of us have moments of anxiety, when darkest night is crowded with thoughts and fears. Sleep takes a holiday and we toss under the restless persecution of unwanted memories. David's waking nightmare in Psalm 17 is a picture of enemies ready for the pounce (10-12). But it could just as well be a financial crisis, the agony of a lonely bed after death or divorce, or the problems developing in family relationships.

What do you do when you can't sleep at night? British Roman Catholic priest and author Ronald Knox suffered from insomnia all his life. His parents remember the time when he was only four years old and a friend asked him what he did during his last sleepless nights. "I lie awake," he said, "and think about the past."

Lullaby of love

But sometimes the past has problems of its own. David, who wrote that psalm one sleepless night, also wrote Psalm 25, in which the sins of his younger days continue to worry him as well (25:7). Even here, the probing, unsleeping eye of God is a threatening challenge (vs. 3).

On sleepless nights when peace skirts the edges of my sanity, the harder I try to sleep the more it dances and taunts me with new problems and bigger worries.

Where do you go on a sleepless night? Where do you turn? What do you think about? Amazingly, Psalm 17 is cut short after a few reflective phrases about the love of God. It's almost like the worries tumble over each other in jumbled vexation until David remembers that God really cares about him. God's eye may never close. God's eye may search out the evil of his heart. God's eye may probe the nightmares of his daytime existence. But God's eye is always the eye of a Father for his children. When David looks God in the eye, he sees a heart of love.

Before he can even think another anxious thought, a smile has softened his face. And the gentle peace of sleep tugs his eyelids shut.

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

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